The CHRISTIAN CENTURY

A Journal of Religion

Episcopalians at Denver

An Editorial

God, the Inescapable

By Henry Nelson Wieman

Citizenship and the Legion

By Dwight C. Smith

Drys Start Talking Again!

An Editorial

Fifteen Cents a Copy—Sept. 23, 1931—Four Dollars a Year

SEP 21 1931

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The CHRISTIAN CENTURY

September 23, 1931

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

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The Office Notebook

Speaking of pleasant surprises—who is, these days?—there was that moment when we opened the Christian Register last week to find its leading article talking in this fashion: "If any continue disposed to look at religious journalism and their own church paper from a purely organizational point of view, they would do well to consider the rise and vogue of such an independent journal of religious opinion as The Christian Century, which, in spite of the suggestion or charge of 'disloyalty,' is replacing the denominational paper in thousands of pastors' studies."

Striving to achieve unconsciousness of our own blushes we read on: "This paper is sometimes brilliant." Well, yes, we *did* feel inclined to stop for a bit of argument about that "sometimes." But we were lured ahead: "It has an unusually wide range of interests and articles. But in our opinion neither brilliancy nor breadth accounts for its success." No? Then what?

"There is," the article explained, "no rheostat anywhere on the line. Whether the matter in hand is some weakness in the existing social order, or the inertia of conventional religion, or the menace of the cinema, or the adaptation of missionary methods to modern conditions, or the pressing demands for arbitration and disarmament, there is that full abandon which all men relish when they see ordinary cautions thrown to the winds and bridges burned."

Seems as though there should be a slogan in that "no rheostat" sentence somewhere. But we haven't quite worked it out yet.

However, we do not want to dismiss such an article too lightly. It is a very gracious thing that Mr. Trout has written; and equally gracious is the act of the Christian Register in printing it so prominently. And we are much more moved by the generosity of the judgments expressed than we dare let anybody suspect.

The New York Times, in celebrating its eightieth birthday, reproduced its first issue's front page. Half of the news was from European capitals. A column was devoted to a fugitive slave riot in Lancaster, Pa. There was startling news of a tomato raised on Long Island to a weight of 2 pounds 3½ ounces. But, as proof that though the world do move it may not move much of anywhere, there was report of an outbreak on Sixth avenue because of the appearance there, two days previously, of a bloomer costume. And 80 years later the same street had to accustom its eyes to beach pajamas!

Contributors to This Issue

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, SEPTEMBER 23, 1931 NUMBER 38

EDITORIAL

ON one point, at least, all parties agreed at the celebration of the fiftieth anniversary of the founding of the American Red Cross, and that was that Clara Barton had done a great work in organizing that institution. But when it came to the specific question as to what should be done in the present emergency for the millions of sufferers from the misfortune of unemployment, the same divergences of opinion were expressed that have already become familiar. The President, speaking from the white house over the radio to the great company assembled at Danville, New York, where the Red Cross was founded, and to the country at large, reiterated his former judgment that relief must be carried out by individual and local resources. Governor Roosevelt, directly addressing the assembly in Stony Brook state park, urged that the magnitude of the emergency required that we must dedicate to it "our functions of government, our towns, our counties, our state and our country." In this matter, the traditional attitudes of the two great parties in regard to federal responsibility and initiative seem to be reversed, the republican arguing against and the democrat in favor of the assumption of responsibility by the federal government.

The American Red Cross Is Fifty Years Old

Britain's Emergency Budget

THE world now knows how Britain's new government proposes to meet its budgetary crisis. In a speech which is reported to have thrilled the house of commons, and to have evoked a wave of passionate support from the nation at large, Philip Snowden last week presented his final budget. Final, because Mr. Snowden has announced that with the passing of the emergency government he will retire from public life. Mr. Snowden had to begin his speech with the melancholy announcement that the deficits confronting the government were even larger than had been estimated. Instead of being $600,000,000 in the red next year, Britain faced the probability of a deficit of $850,000,000. Two methods of dealing with this impending deficit have been adopted. First, by the institution of various economies. Not only is the dole cut by the anticipated 10 per cent, but there are radical slashes in the salaries of cabinet ministers, members of parliament and civil servants, policemen, school teachers, soldiers and sailors. Savings thus effected are expected to total $350,000,000. Second, there are new taxes. The income tax is again boosted to yield an additional $287,500,000, with the basic tax now raised to five shillings on every pound, or 25 per cent. The number of the taxed is also increased, so that now the person earning as little as $10 a week must give a quarter of his income to the government. Commodity taxes are increased on gasoline, tobacco and beer. A final saving of about $100,000,000 is to be secured by a refunding of war loans. Nothing has been done, however, to impose higher import duties on luxuries. Evidently Mr. Snowden means to weather this storm without betraying the free trade faith which he has upheld throughout his career.

England's Unsolved Future

UNDOUBTEDLY the new British budget will meet the emergency for which it has been designed. It must not be thought, however, that its adoption by any means guarantees Britain's future. Some items, such as the heavy cuts in various social services, including the educational budget, are of ominous import. Moreover, reports now indicate that the cuts which the national government is making in these social services are being reproduced by municipalities, which in many cases have been carrying a heavy part of the load. The ultimate effect of the cut in the dole is far from clear. With that cut there goes a provision exacting increased contributions to the unemployment insurance fund from employers, and there are many who believe that sufficient new names will accordingly be added to the army of the unemployed to more than absorb Mr. Snowden's expected savings. Beneath it all, however, there is the sullen fact that no balancing of the budget and no

increasing of taxes can deal with the industrial decline which is England's fundamental trouble. The markets that have been lost will not be regained by this means; the industries that have drifted toward the rocks—coal, textiles, iron, shipping—will not be rescued even though the stability of the pound be for the present maintained. How is British manufacturing to be revived? That is the question that underlies all the present turmoil of English politics, and that question will remain after the next election. So far, the proposals of the nation's business leaders sum up to the erection of a high tariff barrier and the reduction of wages. It should be clear why such a program insures for Britain a future of bitter class struggle.

What Is the First Duty Of the Church?

BISHOP GORE was recently saying in a sermon reported in the Church Times that the matters about which the church seems to be chiefly excited are things which are of secondary importance to society as a whole. Whether the truth is on this or that side of the numerous controversies in which church people so earnestly engage—and Bishop Gore, as a conservative churchman, thinks he knows on which side the truth lies in most of them—the world inevitably gets the impression that "the church cares most about some specific doctrine or some specific ceremony and holds aloof, as a whole, from the urgent moral and social problems of the world." It is unfortunate, of course, for the church to be wrong about anything upon which it has an opinion; but it is fatal for it to be indifferent to those things which ought to be the primary concern of the Christian. "It is the first duty of the Christian," says Bishop Gore, "to bear witness to the kingdom of social righteousness," and it is the first duty of the church to let the world see that it is moved by a consuming zeal for righteousness, justice and peace. The adoption of that principle, which is easier to admit than to apply, would make a tremendous change in the agenda of church conventions, in the relations of churches to each other, and in the programs of both home and foreign missions. William Allen White, speaking recently in praise of a man whose politics differed from his own, said that "political disagreements are superficial among gentlemen"—which of course does not mean that they are unimportant. It is equally true that theological and ecclesiastical disagreements are superficial among Christians.

The Depression Reaches Geneva

THE foreboding international outlook has been sharply reflected in this year's session of the assembly of the League of Nations. None of the optimism that characterized the gathering two years ago, none of the determined activity that was felt in 1930, is to be discovered in the session of 1931. Instead, the delegates seem to be going through a series of prescribed motions, knowing that they mean next to nothing and that the real decisions as to international action are being reached in places far removed from Geneva. It is not difficult to understand why this dark shadow should have fallen so suddenly over the spirit of the league. The whole situation of Europe engenders pessimism. Moreover, the fall of the British labor government has removed from Geneva the force that has been operating most effectively to increase the league's power and prestige. The unfavorable prospects of the approaching disarmament conference, a league-sponsored gathering, react already to diminish the reputation of the sponsoring body. And to cap it all, there is perceptible a general apprehension as to the effect on public opinion in Britain, Germany, Japan and the United States of the advisory opinion given by the world court on the proposed Austro-German customs union—an opinion from which the jurists of all these powers dissented. Even the admission of Mexico to the league, which might have been regarded as something of an achievement in that it broke the ranks of the three original absentees—Mexico, Russia and the United States—has been robbed of its virtue by the failure to grant the new entrant its expected seat on the council because of fear of American displeasure. In all the gloom the single ray of light has come from Italy's proposal of an armaments' building holiday until the disarmament conference meets next February. And that has made no progress, having met with immediate French opposition.

The Advisory Opinion

AS WAS to be expected, opponents of American adherence to the world court are greeting with shouts of joy the 8 to 7 opinion by which that court advised the league that the proposed Austro-German customs union was in contravention of treaties and legal undertakings. And there is no use in denying that the opinion, showing clearly the power of the French political bloc, lowers the prestige of the court in this country and will make it harder to induce the senate to ratify the treaty of adherence. Yet these opponents of American adherence need to be reminded of one set of facts that bear importantly on this case. This action by the world court really goes a long way toward supporting the view that the United States has, from the beginning, advanced as to the proper functions of the court. This was not, it is to be borne in mind, a decision by the court, but an advisory opinion. The United States has always regarded with disfavor the advisory function of the court. It has delayed its own adherence until a revision of the statutes of the court has made it impossible for such an opinion to be rendered in a dispute involving this country without this country's consent. In the case of Austria and Germany the consent was given. But if, instead of the league coun-

cil's asking for an advisory opinion, the complaining nations—France and her allies, and Italy—had taken their complaint directly to the court, their judges would not have been allowed to sit on the case and a different judgment would have been rendered. The opinion just rendered will doubtless have a good effect in that it will tend to lessen resort to the court as an attorney and confine it to its true judicial functions.

American Fascism Is the Next Step

ADDRESSING the American Legion of New York state, General J. G. Harbord commented upon the folly of those misguided souls who believe that permanent peace among the nations is possible, and summoned the legion, which is free from any such illusion, to rise to its manifest destiny: "You are destined, in spite of the non-partisan, non-political character of the American Legion, to play a paramount role in American politics for more than a generation and within the next fifteen years to dominate both the state and federal governments, have a majority in both houses of congress, and have one of your number in the presidential chair." A major general is, one ought to be able to assume, a patriot. An American patriot is one who is devoted to American ideals of government. One feature of the American ideal of government is democracy. But here is a major general who was also chief of staff of the A. E. F. who invites an ex-soldier bloc numbering about two per cent of the total voting strength of the country to take over the government, both federal and state. Government of the people, for the people, by the people? Nonsense. That is definitely out. Government of the people, for the army, by the legion! There is no reason why this movement should lack publicity, for its major prophet, General Harbord, is chairman of the board of the Radio Corporation of America. A correspondent recently asked The Christian Century to define fascism. Now it can be done in a word. This is it. If fascism gets a footing in America in this generation, it will be by precisely this sort of ambitious effort on the part of the ex-combatants to "play the paramount role in American politics." This is "the enemy within the gates."

The Round Table Reassembles

GANDHI is at the Indian round table! So far, he has said nothing, his vow of silence constraining him to a passive part until the other principal actors in the great drama unfolding in London have spoken their parts. But these other actors well realize that the round table will not have really opened until Gandhi makes his first speech. What will that speech contain? Interviews given the press by the mahatma while on his way to England, when taken in conjunction with his radio address to America and his reply to the welcome given him in the London Friends' meetinghouse, indicate that he will demand "independence." Nothing less, Gandhi appears to hold, will meet the instructions under which he acts as the delegate of the Indian national congress. But what is meant by independence? "Dominion status" may be unsatisfactory, but as between an "independent" India granting Britain financial and military "safeguards," and such dominion status as Canada or Australia enjoy, which would be the more free? France has just granted Syrian "independence," and Egypt has been "independent" since 1922. Would India be satisfied with the status of either Syria or Egypt? On the other hand, while it is quite true that Gandhi has the controlling voice on the Indian side of the negotiations, it must be remembered that the British delegation will be much more inclined to exercise their veto powers than at the previous session of the round table. If the agreement reached (in case an agreement *is* reached) is not presented to the present parliament for ratification—and under the terms of the present government's mandate it is not likely to be—it will come before a house of commons almost surely tory in temper. It is hard to imagine a tory parliament granting independence to "the keystone of the British empire." All in all, the chances for the round table do not appear bright. But the effect, in Asia and throughout the world, if the parley fails will be so catastrophic that it can be taken for granted that neither Gandhi nor Ramsay MacDonald will allow that to happen if it is humanly avoidable.

"Bring the Kiddies"

IT IS a hot Saturday morning in September. A temporary widower, responsible for the amusement of a small young person whose mother is away on business of her own, wonders how the afternoon is to be spent. At this moment the s. y. p. is busily writing at the next desk, and occasionally she rests from her labors long enough to take a few round trip rides in the elevator. But this, as a means of passing a motherless day, will presently pall. Then what to do? How about the movies? It's cool inside, and here are all the attractions of Chicago's loop within walking distance. That's it—we will go to the movies. Well, where shall we go? Let's look in the paper. How about the Palace? "High Stakes—blazing excitement as New York playboy out-tricks pretty chiseler." Hmmm; evidently not the Palace. State-Lake? "Waterloo Bridge—adults only." Woods? "Pagan Lady—sexy, speedy, melodramatic." Castle? "The White Devil, with Lil Dagover." Chicago? "Constance Bennett in Bought." Oriental? "The Spider —thrills, chills and laughs." Well, this young person thrills and chills easily enough without any movie assistance. Roosevelt? "This Modern Age—adults only." United Artists? "Street Scene—the prize

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play." Yes, all right for some, but how's a story of sordid misery, sexual intrigue and general family destruction for this youngster now chewing the end of her pencil and wondering what to write in the next sentence? McVickers? "Bad Girl." There we are! That's the proffered menu! Yet not quite all—there are two German films. We might try one of those, and trust to luck that the s. y. p. won't understand it. . . . Yet the picture barons wonder why attendance is falling!

Drys Start Talking Again!

THE LAUNCHING of the year's campaign of the Allied Forces for Prohibition marks, we believe, the reawakening of dry public opinion throughout the nation. For a dozen years the opponents of the liquor traffic have been practically quiescent. Having achieved the eighteenth amendment, they acted on the assumption that their task of popular education was done, that henceforth prohibition would be more or less automatically maintained by the regular processes of law. Remnants of the old organizations were kept alive at state and national capitals to watch legislative and administrative procedures, and to issue statements from time to time showing how things were going. But public opinion has been left, by and large, to the undisputed attack of wet arguments and stratagems.

The National Conference of dry organizations last year outlined and approved a plan for developing and organizing public sentiment, but no one of the more than thirty groups represented in the conference, including the Anti-saloon league, the W. C. T. U., and the various denominational agencies, was equipped or willing to undertake its execution. The plan lay dormant for months, silently inviting some organization to take it up and carry it forth to the people. Then Dr. Daniel A. Poling and the Hon. Oliver W. Stewart came forward determined to test the practicality of the project which the conference had outlined. If they could secure sufficient financial support to enable them to take the initial steps they were willing to trust the campaign to finance itself once it was gotten under way. The required funds were secured—a sufficient sum to open an office in New York, send out advance men to rent halls in strategic centers, and gather the local forces into a supporting organization for a three days' convention.

Their series of conventions opened at Columbus, Ohio, on September 8, with President William O. Thompson of the state university of Ohio as chairman, and a word of greeting from the governor of the state. Since that date, a similar convention has been opened every day in a line of cities extending westward toward the Pacific coast and returning eastward toward the Atlantic coast where a number of cities will be visited by the middle of October. The entire itinerary of the speaking campaign includes 269 cities, ending with Atlantic City next June. Every state capital north, south, east and west will be visited, and in the more strategic states from ten to twenty centers are included in the project. The cooperating speakers, called the "Allied Campaigners," are divided into three relays, the first division arriving on the opening day and giving place to the second division for the second day while it goes on to the next city to open a new convention. Similarly as between the second and third divisions. Thus three conventions are in session in three cities at the same time, and one new convention is opened every day.

The magnitude of this undertaking is apparent. The speakers include some of the best known exponents of the dry cause in the country—Col. Raymond Robins, Miss Norma C. Brown, Hon. Grant M. Hudson, Dr. Ira Landrith, in addition to Messrs. Poling and Stewart. Places on the program are also assigned to local political and public leaders. Special meetings will be addressed by some of the most commanding statesmen like Senator Borah, Governor Pinchot and others.

When the circuit of a year's campaigning is completed, it is expected that there will be spread over the land an organization known as the Allied Citizens Supporting the Eighteenth Amendment. This organization will not compete with any other dry agency. No such popular organization now exists or ever has existed. The lack of it has been a serious if not a fatal weakness in dry strategy. The Allied Forces are out to create such an organization. Its existence will provide a popular agency for practical action in local, state and national emergencies. The campaigners do not undertake to define the character of the new organization or to determine its specific functions. That would be impossible, even if desirable. They only hope to create the skeleton of it, and leave to its local or regional personnel the task of developing its structure and character.

One of the most reassuring features of the effort of the Allied Forces is that no provision is made for the entrenchment of its present leaders in positions of authority after the year's campaign. Indeed, definite steps have been taken to preclude any such provision. Where these leaders will stand at the end of their campaign will be a question to be determined at the time without prejudice or presupposition of any kind. This principle is embodied in the financial policy of the Allied Forces. They have set up a definite budget for the entire campaign. Each speaker and worker receives a stated salary. The budget covers the total expense of halls, advertising, travel, salaries, etc., etc. This budget has been examined by a group of disinterested business men, including Richard H. Scott, president of the Reo Motor company, Robert E. Farley, president of Robert E. Farley, Inc., Orrin R. Judd, vice-president of the Irving Trust company, E. C. Sams, president of J. C. Pen-

ney company, and others. They have approved all items save that of speakers' salaries, which they say is much too modest in consideration of the exacting strain and labor to which the speakers will be subjected every day for nine full months.

Above the minimum budget a contingent budget of $100,000 has been set up for the use of the radio; contingent, that is to say, upon the raising of more funds than are required to cover the budget of minimum expenses. If any funds remain after these two budgets are covered, it has been agreed by the Allied Forces that they will be prorated and refunded to the states on the basis of the proportion contributed to the treasury by the several states. Thus the "Campaigners" divest themselves, in advance, of any possible funds by which to perpetuate their leadership in a headquarters after the campaign is completed. If their movement takes on a permanent form, their place in it, if any, will remain to be determined by the organization itself, without any power of control arising from the possession of surplus funds.

All this will be recognized as the introduction of a new conception into the financing of temperance and prohibition enterprises. It lifts the Allied Forces clear above any shadow of doubt as to the legitimate expenditure of every dollar that is given to the movement. Every person who handles money in any fashion is bonded, and in addition, a report is regularly made to the clerk of the house of representatives at Washington of all funds received. If there is any protective and reassuring provision that Dr. Poling and his associates have omitted from the financial policy of their enterprise we cannot think what it may be.

The pertinence of the enterprise of the Allied Forces to the present situation and the courage and faith of its leaders should, we believe, command the heartiest support of every citizen who cherishes the desire to save the nation from the curse of lawlessness and alcoholism and who is aware of the crisis in which national prohibition stands at the moment. This crisis does not consist in any failure of the law, but in the flabby and apologetic attitude of that portion of public opinion which favors the law. The wets, controlling the press of the nation, have had their unopposed way so long that multitudes of dry sympathizers have been browbeaten into half-believing the devilish and preposterous propaganda which they read every day. The drys have no press—comparatively. But they have tongues! And they have leaders whose tongues are eloquent with fact and flame. These tongues ceased speaking when the eighteenth amendment was adopted. They must be loosed again!

The liquor traffic was outlawed by talk, by aggressive argumentation on the part of clergy, educators, lecturers, statesmen, and a goodly proportion of the press. Such a volume of persistent, eloquent and powerful argumentation had no parallel in American history for the fifty years culminating in the passage of the constitutional amendment. There was little argument on the other side. The wets produced no orators. While the saloon was in evidence and its iniquity was every day demonstrated before the eyes of all men, opposition to the traffic in liquor was a matter of self-respect for nearly all decent citizens. The traffic was condemned on every kind of platform —the hustings, the pulpit, the lyceum, the chautauqua, the legislative tribune.

The time has come to recover and to reinstate the art of argumentation, of agitation, and of eloquent appeal to the intelligence and conscience of the nation which wet propaganda, unopposed, is leading toward confusion and folly. The Allied Forces are undertaking to kindle this flame of speech all over the land. They have our unqualified support and deserve the same from all men and women wherever they go.

Episcopalians at Denver

PUBLIC interest is high in the general convention of the Protestant Episcopal church which is just opening in Denver. Numerically, the Episcopal church stands only ninth among the churches of the United States. Yet there is something about its history, its traditions, and the social prominence of its membership which gives to its triennial gatherings a measure of public attention granted few ecclesiastical sessions. It is safe to predict that throughout the three weeks during which the Denver convention remains in session it will be under the unremitting scrutiny of the nation.

Perhaps the Denver convention will be granted an even larger measure of attention than is usually given Episcopal gatherings. One question in particular, as it has come to the front in pre-convention discussions, has instantly gained public interest, and the foreshadowed debate on the floor of the convention is being awaited with interest in quarters generally indifferent to church affairs. This is, of course, the proposal made by a special commission that the canon on marriage be so revised as to make it possible, when a bishop or ecclesiastical court decides that "the purposes of Christian marriage will best be served by the proposed marriage," to marry divorced persons.

The likelihood is that the proposed change in the canon on marriage will, when acted upon, suffer an overwhelming defeat. The liberal forces in the Episcopal church, which have been responsible for the framing of the proposal, probably expect nothing else, but they regard the period of discussion which has preceded the opening of the convention as a gain. The report has been before the church since last May; no matter how large the majority by which it is now voted down, the educational value of the months of debate that have intervened will not be lost. But the church may have to reckon with a lay reaction to its refusal to liberalize its position on marriage and divorce which will make any action

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taken at Denver only a prelude to a long period of struggle.

After all, whatever may be the wisdom of the specific proposals which its commission is placing before the Episcopal convention, the report has evidently been an honest attempt to deal with increasingly troublesome social issues which no longer yield readily to solution by the mere quotation of scripture. For the churchman to speak of marriage as indissoluble because of the divine seal which God is supposed to have placed on ceremonies performed under ecclesiastical auspices is to raise, in multitudes of minds, the question as to the assurance of the approval of God for marriages which, only too often, serve obviously mundane ends. The issue here would appear to be between a stiff and literalistic attempt to apply scriptural texts (which appear in differing forms in the different gospels) and an attempt to conserve human values. Yet the outcome, as has been said, will probably be the defeat of the proposed canon. Indeed, there are many demands that a new canon be written refusing the sanction of the church for the marriage of persons divorced for any reason or under any conditions whatsoever.

One result which the agitation over divorce is having is to drive the evangelical Episcopalians of the south into the arms of the Anglo-catholics of the north. It is a combination that may have a far-reaching effect on the church's future. Or it may fall apart after it has fought this one battle. But for the moment, this issue has proved sufficient to induce the theologically conservative churchmen of the south to make common cause with extreme high churchmanship, with its zeal for the authority of tradition. The result is almost certain to give the Denver convention an extremely conservative cast, and it may reduce to impotence for many years to come the influence of the group of broad churchmen who have been carrying on what may be called the Phillips Brooks tradition within this communion.

The plain fact is that, so far as its portion in the common Christian enterprise is concerned, the Denver convention may easily lessen rather than increase the influence of the Episcopal church. For let one dramatic issue, such as is involved in the debate on the marriage canon, set the tide within the convention running in the conservative direction, and it may carry the church to conservative decisions in many other directions. It may, for example, give further impulse to the movement already sufficiently sponsored by Bishop Manning and his school to draw the Episcopal church away from all "Protestant" associations. Hand in hand with this may come increased involvement in the pursuit of that will-o'-the-wisp, progress toward Christian union by means of a rapprochement with the Greek Orthodox church. And it may play directly into the hands of the group that is seeking to organize the communion under the control of a tight episcopal hierarchy, with authority increasingly centralized in the single national body over which the presiding bishop holds the reins. It is not without significance that the Living Church, organ of the Anglo-catholics, exhorts the convention to have done with indecision and to constitute the presiding bishop a primate, with the title of archbishop.

The greatest danger that confronts the Denver convention, however, is not that it may carry the Episcopal church toward theological and ecclesiastical conservatism. The greatest danger is that it shall become absorbed in such a tangle of denominational details, such a tying up and untying of red tape, that it never sees the real world of the present hour or has a word of any importance to say to it. Reading with care the list of topics which the Episcopal press has forecast as likely to be given attention—divorce, missionary organization, powers of bishops, of the national council and provincial synods, transfer of bishops, placement of the clergy, ecclesiastical courts, and so on—it is difficult to feel that there is much promise of anything like an adequate appreciation of the needs of the world to which the church is set to minister.

Divorce is a pressing problem, but it is not a problem of supreme importance. These other matters mentioned undoubtedly need attention, but the Episcopal church would probably not gain or lose much if nothing were done about them for another three years. But all round the borders of the church today there stands an army of desperately needy people—people who are in want of a knowledge of the universe and of society which shall disclose in them a ruling love, an encompassing compassion, a quenchless promise, and a place of value and security for themselves. These are the victims of the present international anarchy and national social disaster. As they look for some ministry which holds promise of releasing them from their various oppressions, are they to see this great communion gather the garments of its ecclesiastical traditionalism about itself and retire to ceaseless contemplation of its own ritualistic perfections? Is the Episcopal church primarily devoted to the service of its age, or is it to become obsessed with the service of liturgical and ecclesiastical minutiae? Denver will supply an answer.

International Jokes

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been maintained that among the things which divide nations one from another is a difference in the objects not of their reverence but of their mirth. We laugh at different things. East is east, and west is west; the east says to the west, as Queen Victoria said to the young subaltern who told a funny story at Windsor, "We are not amused." The west retorts by declaring that the oriental has no sense of humor. Scot from Englishman, Englishman from American, French from German—all are separated by this unhappy fact, they laugh at different things.

Has the League of Nations never attended to this

matter? Or the World Alliance of Churches? Or the Life and Work movement? Have we been busy upon the weightier matters and neglected this bitter and estranging fact? We may try hard to think together, and to pray together, but are we seeking to discover why we do not smile together?

It is not only races, but ages, which are separated by their sense of humor. In youth I can remember reading Cicero on humor—it was in his "Orator," I think—and I was not amused at the things which the Greeks and Romans thought funny. In fact the ancients, who had almost all great things, were decidedly inferior to us in two—music and humor; and on another occasion if you, Mr. Editor, will show me the slightest encouragement, I will prove that both music and humor are gifts to our race from Christianity. But in this place it is enough to say that neither Greeks nor Romans nor Hebrews had what we call a keen sense of humor.

Indeed, it is not only in races and in ages we discern this difference; nothing divides classes in society more than their taste in jokes. Fifth avenue is far removed from the Bowery in its laughter. The artisan sees nothing much to laugh at in the jests of the elect four hundred, and they in their turn may count the proletariat decidedly dull and unrefined in its humor. There are even people, otherwise blameless members of society, who think Dickens vulgar!

The remedy can be indicated briefly. It is, to cease from comparisons. We may admit differences, but we need not say that one sense of humor is higher than any other.

The comparative degree is a bad one to use in all such matters, and in many others too. Let it be lifted out of our customary speech. Let us freely admit that all the peoples of the earth have something to give to the humor of the world, and the time may come when the nations of the world will be able to laugh together, or at least to laugh in sympathy with each other. And perhaps in the harmony of their laughter there will return to the heavens an answer to the divine mind.

"Does God enjoy Punch as much as you do?" an Englishman once inquired of a saintly lady. "More," she answered, "because he helps to write it." There lies the true way of reconciliation between the nations in this matter. God helps to awaken the laughter of all the races, and in him all the many laughters of the earth will meet. For laughter itself is closely related to peace, and all peace comes from the peace of God. And if this scene is not one of tragedy but of a divine comedy, there ought to be laughter in it and all kinds of laughter. "Him serve with mirth." You were right, Isaac Watts, and those who put "fear" for "mirth" were all wrong.

Yours in the hope of the day of international reconciliation,

QUINTUS QUIZ.

VERSE

Prayer

GOD, stir the soil,
Run the plowshare deep.
Cut the furrows round and round,
Overturn the hard dry ground,
Spare no strength nor toil,
Even though I weep.
In the loose, fresh-mangled earth
Sow new seed . . .
Free of withered vine and weed
Bring fair flowers to birth.

MARY C. STEVENS.

Sympathy

THE load is heavy I must bear,"
He groaned as, sad at heart,
He walked his chosen selfish way,
From other men apart.

"How light the burden that He gives!"
She whispered as she trod
The road of life in sympathy
With other souls of God.

THOMAS CURTIS CLARK.

"Two Others, on Either Side"

IF I ONLY had not chanced
To come upon the way,
Where the bloody crosses branched
In a fading day;

Had I only heard the tale,
From mouth to mouth, of One
Dying by a bloody nail
In a bloody sun—

I would never have the grim
Haunting eyes to see;
Only the good eyes of Him,
Looking down at me;

I would never find the thief
Where the saint has trod,
Trace a devil's harsh belief
In a creed of God;

I could lift a gilded cup,
Snowy bread and wine,
Never asking, as I sup:
"Is this mine?"

EDITH MIRICK.

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God, the Inescapable

By Henry Nelson Wieman

SOME seek God in social relations and insist that only there can he be profitably sought. It is there that we shall be seeking him in this article. But others with equal right seek him in the mentality of the individual and others still in the wide circle of the cosmos. Surely these other ways of approach to God are just as important. We cannot find him in one of these ways without finding him in the others also. Because of special aptitude and training some will give their strength more to one than to the others. But cosmology, individuality and social relations are three doors which must be opened if we would have knowledge of God. In this writing we limit ourselves to social relations.

When two or three or more are gathered together in the right spirit a kind of interaction gets under way between them which is quite wonderful. It is not common. Indeed it is so rare and so fragmentarily present that we can only guess what the fullness of it might be. We are not here referring merely to a subjective state of feeling. These feelings are very untrustworthy data on which to form judgment about anything. But we are referring to that kind of creative mutual understanding which generates progressively a social heritage of beauty, truth and love. Several years ago M. P. Follett said something illuminating about it in her book "The New State."

Sharing Yields Blessedness

The sharing of experience yields blessedness as nothing else can do. The beatitudes can be almost all translated into forms and conditions of communication. Blessed are the pure in heart. Who are the pure in heart? They whose experiences can be shared with others. Blessed are they that mourn, for they shall be comforted. When there is some one else to whom I can communicate my sorrow, someone who understands and comprehends quite completely, sorrow becomes a form of blessedness because it is a way of entering into the deepest and richest community. Comfort is the sharing of bitter experience through sympathetic, mutual understanding. The saddest and sweetest music is the way of communicating the deepest sorrows and disasters of life. But when they are thus communicated they are transformed into beauty.

Why shall the meek inherit the earth? Because meekness is the prime essential above all others for this most profound mutual understanding and sympathetic comprehension by which experience is communized. Only the meek can enter most fully into the experience of others. The righteousness for which it is blessed to hunger and thirst is that righteousness which is consummated only in the beloved community. So also the merciful, the peacemakers and the persecuted for righteousness' sake find blessedness in this same way. There is a magic in shared experience, which transforms the world quite utterly.

By sharing experience we do not mean that one rushes about trying to make other people glad because he is glad, or sorry because he is grieved. Such a one is a self-centered nuisance; and mere pity or sympathy is of no great value anyway. But in communication of the sort we have in mind there is a creative synthesis of experience; and mutual criticism, suggestion and stimulus transform the experience into a worthy contribution to the social heritage of the group. But most people, it may be said, do not have experience which is worth communicating. There again is the same misunderstanding. Communication of this sort generates experience which is worthful. Can every kind of experience be transformed into something of value? Probably not. But since experience is transformed by communication it is difficult to say what can, and what cannot, provide a starting point for the transformation.

Genuine Sharing

Let us not think that this sharing of experience is a common thing. It is not common. Most of the talk and the interaction generally that occurs between people and the rest of the environment is not communication at all as we here mean it. It is not the communizing of experience. When I buy groceries from the storekeeper there is not, ordinarily, any sharing of experience. I do not get into his heart nor he into mine. Our talk and motions are mere signals by which we coordinate our behavior to get desired results. Cleverly designed machines could do just as well, perhaps better. An automatic restaurant shows how machines can take the place of the shopkeeper. So likewise with almost all the other interaction we experience. Most talk is a kind of gabble not unlike the squawks, sniffs and cries of which lower animals achieve mutual coordination of behavior but without any sharing of thought, hope, vision, appreciation, sorrow, disappointment. There is no progressive enrichment of the experienced world by integration of visions in such mechanical signaling.

Why is there so little genuine communication when it yields such great blessedness of value? Because it is so painful, so difficult, so costly. Nothing is so heartbreaking, and nowhere is there such anguish, as when we seek the deeper levels of mutual understanding. If one does not seek it, if one closes himself in a shell of superficiality, if one only strives to adapt to others as machines and animals might do, one can live very comfortably. Most people choose to live comfortably. But if one tries to communicate one's richer experience, if one tries to expose one's soul to another and get the full experience of that other, there is pain. He finds himself misunderstood and is considered somewhat amusing. The one to whom he speaks hides a smile, the smile being due to the feeling of superiority on the part of the other because

this one has exposed his weaknesses in trying to enter into such full community. It is very terrible, this smugness that he finds, this cold attitude of superiority, this betrayal of his confidence. He finds such hardness, such triviality, such suspicion. He finds others using his confidence to exalt their own self-esteem, or turning it to some other profitable and selfish use.

Childhood's Disillusionment

It is very sad to see little children reach that age when they first begin to discover that they cannot open their hearts completely to the ones they love. They find they are misinterpreted and secretly laughed at. Children are so amusing, you know! They find the ones they trusted are not so pure in heart, not so unselfish, not so free of deceitfulness, not so meek. And when they discover this, a veil begins to form over their eyes. They no longer gaze at you with eyes as open as the sky and all the soul looking through. They become evasive, shrewd, careful. You and they continue to laugh and talk together and try to pretend that everything is just the way it used to be. But the harder you try, the more artificial and superficial you both become. So the child lapses into the comfortable way of living, where you don't let people know the heart of you. Just as he was about to enter the gates of heaven he found an angel standing there with flaming sword. He cannot endure the flaming sword. He chooses the more comfortable way.

Of course the child does not think it out. Generally it all happens at so young an age that he does not know what is occurring. He will forget all about that dawning wonder of blessedness, that home of the soul which the world might have been if all the tender loveliness of understanding hearts had encompassed him. Indeed, this possible world was closed to him so early, he scarcely knows what might have been, and so is saved much anguish. Only, if he is a sensitive child, tears will sometimes start and he will scarcely know why. It is very foolish, so very foolish. There is something he missed. Something so inexpressibly heavenly seemed almost to hover. But there! It is nothing.

Careful Age

And so the lump in his throat does not come so often as he gets older. He settles down into the ways of the world. He learns to be shy and careful, or else bluff and hearty and superficial, or shrewd and scheming or—well, something, only not, not, what might have been. He learns how to assume the air of profound sympathy but with a hidden reserve deep within him which will not let him go too far and which gives him a little feeling of condescension if the other person does go too far. Indeed this hidden reserve saves him from a broken heart. It keeps him safe from the flaming sword that bars the way to heaven. It allows him to laugh at other people and laugh at himself. It keeps him comfortable. It is that saving sense of humor. There is a kind of humor which is sadder than tears. But we are not talking about that now. We are talking of comfortable humor.

But there have been a few people—at least I think perhaps there have been a very, very few people—who kept on being childlike. They kept on seeking this blessed community in which we share our experiences.

But we can share our experiences, remember, only as we put them into communicable form. Communicable form means beauty and love and truth. Beauty is that communication of experience achieved in the fine arts. Love is the communication achieved by the art of direct self-expression in tone of voice, gesture, facial change and all the miracle of mutual understanding which personal intercourse sometimes seems almost to make possible. Truth is that form of communication which is achieved by way of abstract systems of concepts, of which mathematics, the sciences and philosophy reveal the most perfect examples.

The True Is the Communicable

The most imperishable works of man are the great works of art because they express experience with its tangy fulness in such form that men of all ages can find in it a community which spans the centuries. The same is true of the great philosophical systems.

Must a man be a great artist to find community with his fellows through art? No. The works of the great artists in the form of music, story and drama provide the medium in which we can find one another's hearts. These great works of art shape historic culture and thus give form and direction to our own attentive consciousness, so that we select from the teeming world those qualities and that order of events which have become somewhat standardized by great art. Our experience is always shaped by cultural standards; but it makes a great difference when those standards have been so modified by art that they enable us to enter into a deep, rich community of experience with our fellow men, dead and living and yet to be born. If on the other hand these standards are only superficial conventional patterns which shut out all the depth of human experience and all the wide reaches of life, we live mean and meager lives. Most of us most of the time live that way.

Also, if we would enter into the depths of the great community of experience in forms of beauty, truth and love we must pay the price of suffering for reasons mentioned. But we do not pay the price. Some go farther than others, of course. But we were all stung back so young we do not try to go beyond the gates of this realm.

Yet perhaps there may be a very few who have dared to walk right into the flaming sword. If so, it was because they sought to express themselves quite freely and fully and without reservation and tried to comprehend in like manner the full experience of others. Of course they were misunderstood. It is quite terrible to think of what they must have endured. To keep that open gaze of a child—you know how that boy who loves you rested his two hands in

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yours and looked up at you when you said goodbye. For a man to keep that look in his eyes when he faces the world all through the years! Ugh! It makes one shudder to think of it. Maybe there never have been any such people. But I seem to think that Jesus was like that. If the scholars say he was not, I suppose they ought to know. But I think there must have been somebody like that because it is, anyhow, a conceivable way of living. Quite impossible, I grant, but conceivable.

But if we humans do not find this way of blessed community, we are damned souls. Why damned? Because human life is a horrible failure in any other way. We are far more miserable than the beasts save only as we enter into this kind of blessedness which is the unique prerogative of personality. We cannot here marshal all evidence for this statement but can mention a few items.

The Experience of Suffering

If anywhere we are better off than the lower animals, it would seem to be with respect to physical pain. But men are more sensitive to physical pain. Also the imaginative consciousness of man has freedom and scope to play over physical pain as that of lower animals cannot. Hence men can dread it, dwell upon it and remember it. Is that not also true of his pleasures? No, not for the most intelligent humans. The more intelligent a man is the more he will forecast possible evils and guard against them. He will forecast future joys to promote them, but the way to promote them is not to dwell upon them but to take note of what will obstruct or destroy them and work against these dangers.

But there is another form of suffering, far greater than physical ill, which visits man more than beast, although we do not deny some measure of it to higher animals. It is the sense of failure and disappointment, of being misunderstood, unjustly criticized, ignored or forgotten by one we love, and other such ills of sensitivity, imagination and insight.

But greater than all the ills mentioned is that suffering which comes only to those of greatest insight. It is the discernment of what might have been in the past and what ought to be in the present, as compared with what was and is. The fellowship we might have had, the forgiveness we might have granted, the tenderness we might have bestowed. But now it is too late. And what a mockery the present is compared with what it ought to be!

The One Supreme Good

All these evils can be transmuted into blessedness when they are experienced in such forms of beauty, truth and love that they enrich and deepen the community of all with each and each with all. But if this way of salvation is not sought, it had been better that man never departed from the way of the beast.

But our age has made optimism into a religion. Hence the ancient teaching is not heard that man is lost; that there is only one way of salvation, and that it is narrow and few there be who find it, while the way of destruction is broad and many they are who follow it. We are saying that man must be saved, that the common way is one of evil and death, that the development of man out of the beast was a dismal and devastating failure unless he seek above all else and at any price the one supreme good which alone can make his life worth living.

What, now, does all this have to do with God?

Professor Wieman leaves this question to the reader's reflection and will return to it next week with his own answer.

Citizenship and the Legion

By Dwight C. Smith

IT MAY be taken as a healthy sign that the American Legion is being subjected to a critical analysis from a number of sides. From the point of view of general social wellbeing, this would be a desirable thing even if there were no ground for serious suspicion of some of the acts and attitudes of that organization. Any group, of whatever size, which makes a practice of successful lobbying in legislative and congressional circles must expect to have its acts and its motives held up for public scrutiny. If it chooses to exert political pressure to secure its desired ends, then the more we can learn about it the better. The nation as a whole has a right to look with disinterested eyes asking who and what the organization is, what its alleged principles may be, and what its actual practice is.

Moreover, the organization itself ought to welcome such inquiry. If it has nothing of which to be ashamed, it should be glad to become better known; if its policy is one on which there may be division of opinion, it should leap at the opportunity to have the issue fairly aired. All this must be equally true whether the organization in question be the American Legion, the Anti-saloon League, the Motion Picture Producers and Distributors, the National Council for the Prevention of War, or any other group.

Is the Legion Thin-Skinned?

Indeed, when, as occasionally happens, some person claiming to speak for the legion protests against such questioning, the protest naturally offers grounds for even more serious suspicion. After all, when one

remembers how eagerly the legion has cast suspicion on the Federal council of churches or any other groups that seem to disagree with it, one cannot but smile if the legion seems suddenly very thin-skinned. When legionnaires objected to the wave of criticism which followed their national convention in Boston last year, their indignation made at least some of their fellow-citizens wonder if they were not protesting too much. Although this is being written a full month before the opening of this year's convention, it may safely be prophesied that at least something like the same situation will arise in Detroit.

After all, the men who attend such conventions are not greatly different from those who attend college reunions. The only difference is that there are more of them in one place. When, therefore, they indulge in raucous celebration they are bound to make more noise. And the mass quantity of drinking is just so much the greater. It is no more than a simple example of common sums in arithmetic. Still, with a certain measure of drunken vandalism and uninhibited ribaldry, a comparatively few men can succeed in giving the impression to the unwary that the American Legion exists for drinking purposes only.

Dangerous Tolerance

Now, any sensible person knows that such a conclusion is not warranted, no matter how much the mass of evidence seems to prove it. Though there may be some individuals who appear to look upon it in such a light, the legion really does have other more important and justified aims. The rub, however, comes here: while the legion is not in intent nor in effect a drinking club, its members quite evidently adopt a thoroughly tolerant attitude towards those of their number who act as though it were. Disclaim it as a policy though they may, it remains true that the legion convention whether state or national is a very moist place; in at least a semi-official way certain drinking stations are well-known and patronized, and the legionnaire who happens to become obviously and perhaps offensively drunk is laughed at as a pretty good fellow after all.

Far be it from me to seem so naive as to register shocked surprise at all this. It is no particular news to me that there are people who drink. It doesn't even keep me awake at nights worrying. I should not bother to mention the fact about the legion if that organization did not make such a terrible fuss about patriotism and good-citizenship. It does seem as though every scheduled speaker at their conventions feels moved to wax oratorical on the subject; and seldom does one leave the rostrum without having scattered at least a few handfuls of eagle feathers round about. They grow especially eloquent about the constitution, to the patriotic delight of their comrades. With fervent enthusiasm they proclaim their readiness to fight for that constitution, and their unutterable contempt for those who say they will not do so. In truth, there is this to be said about the legion: it employs no obscure language in telling those of us who are pacifists just where we stand. If we don't like this country and its constitution well enough to fight for it, let us go "back where we came from." (Rather a difficult thing for those of us whose ancestry in this country dates to colonial times!)

Why Not Be Consistent?

Of course, if the legion chooses to act as arbiter on what is and what is not good citizenship, the rest of us should be courteous enough to grant the privilege. But we can hardly be blamed if we suggest that the legion ought at least make a bluff at acting consistently. It should at any rate try to take its own medicine.

There has just been a state legion convention in our town. Taking it by and large it was a pretty good one, too. The chamber of commerce said so, and the local post admits it as well. If it will make the matter any more emphatic, I am glad to add my testimony. Compared with what I had expected, it was orderly and restrained, although a friend of mine who was living in the headquarters hotel at the time tells me I ought to have tried sleeping in his room before jumping at conclusions. Still, I repeat that it was better than I expected. Nevertheless, the thing about which I have been remarking was evident for even the greatest dullard to see. Officially, the department (or state) organization was taking no sides on the prohibition issue. Actually, however, it was tolerating and in effect abetting a considerable amount of drinking and some quite evident and rather rank drunkenness.

Again let me make plain that I was neither surprised nor particularly grieved over that fact. I had not expected this to be a male auxiliary of the W. C. T. U. And it was not. Nor should I have supposed it worth remarking upon at all if it had not been for the convention's deep and almost evangelistic zeal on the subject of citizenship. Names were not mentioned but a resolution was adopted, declaring in effect that the convention was opposed to any tendency that might relax the requirements of citizenship in such a way as to accept any persons who would not bear arms in defense of their country whenever called upon to do so.

No Pacifists Need Apply!

In other words, and to be specific, the convention of this department of the American Legion wanted it well understood that to the way of thinking of its members such persons as Professor Macintosh and Miss Bland and anybody else like them would be undesirable and unworthy citizens. Their being Christian ladies and gentlemen would have nothing to do with the case. If they ventured to offer any qualifying terms to their willingness to fight, they automatically proved themselves lacking in the essential quality of good citizenship. Nor would any amount of other recommendations make them acceptable. Meanwhile, the unspoken verdict (and silence cer-

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tainly thundered its assent) was that drunkenness, whether public or private, had not the slightest thing to do with citizenship. Not even if that drunkenness made a man a public menace on the highway or an insulting boor to women as he paraded past them in the street.

Perhaps I am not employing much subtlety in making the point clear. But then, neither did they! After all, if the legion is going to crusade for citizenship of a worthy standard, it must face the unpleasant logic of its own argument. The legion says that no true citizen who is worthy of the name has the right or even the wish to decide for himself when he will and when he will not engage in national warfare. The government under which he is lucky enough to live will attend to that. All the citizen need do is determine that the constitution must be defended by force of arms if necessary.

Personally, I do not care much for the argument, but it is the legion's, not mine. Therefore, I do not see how the legion can object if those who watch its conventions seem to think that the constitution has a right to be respected there too. If, as the legion insists, the citizen has no right to choose when he will and when he will not fight, has he any better right to choose when he will and when he will not abide by the constitution? If the legion demands that other people as well as legionnaires fight for the constitution, how can it escape the necessity of demanding that at least its own members keep sober for the constitution?

The Personal Factor

Doubtless it depends upon one's point of view. If I should be forced to make the choice for a good citizen between Professor Macintosh and a drunken legionnaire, I know which one I should select, especially since I happen to know not only Professor Macintosh but at least one drunken legionnaire. The issue reminds me of an acquaintance who is in the legion. He has told me with some complacency that while he was in the army he was a teetotaler, since the army demanded it, and he was a good soldier. Now, however, he is a private citizen, as well as an active legionnaire, and it would appear that neither good citizenship nor the obligation of parental example for the sake of his children is sufficient reason for him to refrain from patronizing an illegal traffic to a not infrequent extent. Yes! It seems to depend upon one's point of view.

I should not wish to be understood as implying that the American Legion is either an organization of drunkards or a menace to good citizenship. I am happy to bear testimony to the fact that many of my personal friends, and men whom I sincerely respect, are members of the legion. I believe without a shadow of doubt that they are deeply concerned about the welfare of our country. But if, as an organization, they are going to make such a to-do about the unfitness of pacifists for citizenship both on grounds of legality and moral responsibility, they cannot escape the obligation to stand, themselves, for good citizenship on the same basis. Nor can they pretend that they are doing so as long as they wink and grow sentimentally tolerant at the flagrant violation of both the letter of the law and the canons of good conduct at their own conventions. If they propose to be self-appointed guardians of good citizenship, let them not betray nor emasculate the vigor of that fine ideal.

Finally, let me make plain that I do not think this is a defense of pacifism. So far as I know, no man has ever proved himself right or morally justified by saying "you're another" to his critic. To defend the pacifist is another and, I think, not a very difficult thing. What I am concerned about at the moment is that neither the legion nor any other organization shall be permitted to corrupt or to limit the great implications of that term, good citizenship.

VERSE

Of What Shall We Build Our Towers?

WE CAN build a tower
With a thousand pointed lights,
But cannot find the formula
For simple human rights.

We can count the distance
From star to traveling star,
And yet we keep our brothers cowed
Behind a prison bar.

We can plough the ocean,
We can girdle sky,
While bound in grinding cotton mills
We let our children die.

Oh, better simple men
Who still have hearts to feel
Than lords who build a universe
Of bitter stone and steel!

LUCIA TRENT.

Judas

JUDAS of the terrible despair,
Three were the sins you sinned against your God,
And one the greatest wrong man may commit.
This sin was not the branding of the Christ
For death; not that black kiss which smirches time;
Nor was it that you took your life to cheat
The venom of the adders of remorse;
This, Judas, your unutterable sin—
To doubt the essence of His fatherhood,
The inexhaustible and infinite
Capacity of Godhead to forgive!

ADELAIDE LOVE.

Prayer at Church

By Hugh T. Morrison

"WHAT has become of prayer?" was thoughtfully discussed in a recent issue of The Christian Century. A correlative inquiry should be made regarding what happens to the pray-*er* who goes to church to pray. Jesus introduced his very familiar parable by an observation concerning two men who went up into the temple to pray. Notwithstanding the mixture of motives which actuate church attendance in our day, I suspect that this primary motive still underlies the ancient habit. It would be a sorry commentary on the state of religion if it were not so. Yet one wonders whether our churches are prepared to receive such a worshiper and whether he finds in our services what his heart craves. Is he expected? Does the minister anticipate the presence in his congregation of those who earnestly come to pray? Is the service projected to meet him on the exalted ground of his felt need? Does our worship presuppose such a disposition upon the part of those who participate in it? Do our public invitations create in people the expectation that their prayers will be clarified and consummated if they come to our temples of worship? Or by urging other considerations, irrelevant and subordinate to the fulfilment of the mood of prayer, do the public announcements of worship imply the futility of inviting people to meet God?

What really happens to the man who sincerely goes up to our temples to pray? Like every good mood, this which naturally inclines one to the house of worship may be either nourished or dissipated by the type of service into which he comes. The mood of worship is a very sensitive one. And it is easily dissipated by unfavoring circumstances or a discordant atmosphere. The disposition to pray is not often induced by the mere experience of the moment. The mere "Let us pray," however fervently uttered by the minister, is hardly adequate to produce the mood. The entire consistent atmosphere of the service will scarcely more than suffice to achieve such an effect in even highly responsive individuals.

Atmosphere of Prayer

One may conjecture that Jesus urged going to the closet to pray in order to guarantee an atmosphere undisturbed by any influence save only the worshiper's sincere desire for fellowship with God. It cannot be doubted that many going up to our modern temples for prayer have this purpose thwarted.

What does a modern man, actuated by a desire to pray, discover when he arrives at church? The story really begins back in the man's own home, while he is reading his morning paper and glancing over the church announcements for the day. There was little here to encourage his expectation and desire to meet God. Everyone else who was to participate in the service was accorded conspicuous notice. Mrs. W. X. Jones and A. B. C. Smith were announced for solos, the organ numbers of Mr. D. E. Brown, and the direction of the choir by Professor S. T. Black were also featured. And of course, the minister's name and sermon subject were given due prominence. Yet he took into account—this man who desired to have fellowship with God in prayer—and made a generous allowance for the fact that newspapers demand names, local names, and lots of them, and he thought perhaps the newspaper was playing up the church notices in behalf of its own circulation rather than in the interest of religion. So in no captious mood he went to the temple.

When he arrived he discovered that the architecture was noble and inspiring. He paused outside, impressed with its stately and worshipful dignity. His desire to pray was augmented. And he went in.

The First Impression

Within the foyer, immediately his eye was seized by the blazing red and deep black of the huge poster announcing some drive for denominational funds and a summer camp for boys and girls. He remembers well the subject of these blazing billboard announcements. It was intended that he should. They were so colorfully created, forcibly stated with huge letters, and so conspicuously placed, as to predetermine that the first and last deep impression of the temple that day would be the denominational drive and the summer camp.

While his eye rested (ineptly chosen word) on these posters he was accosted by two evidently official handshakers, who gave the impression of being salesmen or successful politicians or perchance doorkeepers of the shrine. Thoroughly courteous men and very genial who, sensing the arrival of a stranger and learning he was from Nebraska, engaged him in conversation regarding the crops in his state and as to the political trend. The posters were not obliterated from his memory, but toned down somewhat by the introduction of these other important considerations.

When he was ushered to his seat there was placed in his hand a four-page folder. No doubt it was to be read immediately. Perhaps some embarrassment would be avoided if its elaborate instructions were faithfully followed. As it proved, he could have followed through the service without reading the first and fourth pages, but he got well into his mind the notices of all the games and social activities which communicants of the church were expected to impress upon their memories, and perhaps to discuss in hardly suppressed whispers with their associates in the pew while awaiting the beginning of the service and during the "opening exercises." (The latter expression covers all that part of the service prior to the sermon.)

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When the minister appeared in his place it was observed that his purpose in coming up to the temple was similar to that which had originally prompted the stranger's approach—the desire to pray. At any rate, he assumed an attitude of prayer immediately after seating himself. The minister had found his way into the sanctuary through a small door at the rear of the pulpit. Perhaps he was thanking God that his mood of prayer was not effaced by entrance through the foyer.

The Communion

It proved to be communion Sunday. The celebration of the sacrament was well arranged as to its mechanical technique. The measured step and synchronized movements of those who served the congregation were well-nigh perfect. A genial lay official of the church "officiated" at the Lord's table. In contrast to the memorable night on which the Master instituted the sacrament and himself offered the emblems to his disciples with only an explanatory sentence and prayer, on this occasion no such abrupt approach to Calvary was to be permitted. Somewhat at length, before the emblems were offered to the congregation, an ambitious address was delivered descriptive of the great trees of California and the beauty of Niagara Falls, interspersed with bits of poetry upon widely unrelated and irrelevant subjects. This was followed by a blessing of the emblems with a prayer which had previously been offered at a grade school commencement program or a civic club, varied only with an addendum attached for the purpose of enabling a mere mention of "the loaf and cup of which we are about to partake."

The worshiper tried to visualize Calvary and regain his desire to pray. During the silence when the congregation was receiving the emblems he experienced a genuine return of this desire which had possessed him before coming to the temple and which had actuated his attendance there.

Making the Advertising Good

Sure enough, Mrs. Jones, Mr. Smith, Mr. Brown and Mr. Black were all on hand each with his particular musical function. The visitor felt that it was compulsory to check upon these individuals whose participation previously announced gave the worship of that day a major significance. To their credit, be it said, their service was offered modestly and without undue spectacularity.

The minister, a sincere, devout, sensitive man, was now to have his opportunity. The scripture was read, the offering received and the absence of all announcements from the pulpit was observed by the stranger with appreciation.

Then the pastoral prayer! It was for this the worshiper had originally started to the temple. But his mood had grown pale. Flaming posters and crops and politics and professional greetings and great trees and the week's games and society had crowded out the conscious desire to pray, and the recovery of it was most uncertain. The minister, significantly recognizing that some special introduction was required, unctuously urged the congregation to be "reverent in prayer." With true psychology and with appropriate feeling for the requirement that each individual himself shall pray, this minister only announced subjects for prayer, following each with silence, enabling the individual worshiper to do his own praying. A more beautiful and impressive method of public prayer could hardly be conceived.

But even so, the visitor found it difficult to pray. Being in a strange place he waited to observe the particular attitude or posture characteristic of this congregation during prayer. He wished to avoid a posture appropriate for himself but which would make him conspicuous and therefore self-conscious on account of that attitude's being uncustomary here. In some congregations one's ear can be a guide as one hears the sound of a rising movement or that of kneeling or even a general bowing of heads upon the back of the seat. But the visitor could detect no sound at all, so he glanced to left and right and discovered few heads bowed and only an occasional eye closed. The atmosphere grew cool. He realized then that he was not praying but, possessed of an entirely changed mood, was beginning to analyze, critically, the whole situation in which he found himself.

Attitude of Congregation

It seemed that he was hardly in an atmosphere of prayer. At any rate, the purpose for which he had come to church was not reinforced by the attitude of his neighbors in the pew. He could not discover that the congregation was interested in prayer, or in recognition of the presence of Deity, even to the extent of making a gesture of reverence such as would be spontaneously accorded the strains of a national anthem or the unfurling of the national emblem.

Can one pray, he thought, or will one pray, without adopting an attitude appropriate for speech with God? He recalled that one of the implications of Jesus' parable of the two men who went up to the temple to pray was the Master's indication that the physical posture in prayer is closely allied to the spiritual attitude itself. Physical attitudes not only reveal spiritual realities but quite as truly to a considerable degree condition them.

The visitor found himself continuing in this analytical mood through the sermon and the benediction, and during the thunderous postlude to which, of course, no one seemed to be listening—its purpose being solely to prevent deaf members of the congregation from understanding the names of persons presented to them—and through the post-service handshaking administered ambidextrously by some of the more skillful.

Then through the foyer and away, with the denominational drive and the boys' and girls' camp luridly reimpressing his mind with their testimony of the eternal.

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Our Ludicrous Labels

By John R. Scotford

IF WE had never heard them before, and were to encounter our denominational names as designations for tribes in the jungles of Africa, our sides would shake with merriment at their peculiar sound. "Hottentot" is a short and prosaic name compared with "Congregationalist," "Episcopalian," "Presbyterian," and "Methodist." To get a similar funny combination of sounds we must go to biology and consider such tongue-twisting forms of life as "chlorophyceae," "schizomycete" and "pezizales."

Probably the only institutions which have been more overwhelmed with polysyllabic titles than our Protestant churches are the railroads. The early promoters seem to have thought that no stock could be sold to a gullible public unless the projected road went by at least three cities, all of which must be mentioned in its name. I happen to have spent my boyhood days near a railroad which has always done a lusty business hauling suburban passengers between Chicago and Blue Island, Ill. When I first learned to read, its cars bore the inscription "Chicago, Rock Island, and Pacific." Then came a period when the stock was being liberally watered and the coaches were inscribed with the title, "The Great Rock Island System." Later an advertising man got into the picture who seems to have realized that most of the public reads and thinks in terms of one syllable words, and the same old cars were repainted with nothing on them but "Rock Island."

Dowie's Prize

Possibly we owe our denominational names to the instincts of our ancestors who desired dignified and high sounding titles. If that be so, the first prize should go to John Alexander Dowie, who dubbed his organization "The Christian Catholic Apostolic Church in Zion"—thirteen sonorous syllables. Even Wilbur Glenn Voliva, who is no slouch at throwing the language around, could not improve it!

Thanks to the advertising gentry, the railroads have quite generally shortened their everyday names so that they can be spoken in one breath without resorting to alphabetical signal practice. Even the "C. B. & Q." is now known as the Burlington. If he ever gets a good chance, possibly the "publicity man" will "snap up" the names of our denominations in like fashion.

The Congregationalists, of whom the writer is one, have arrived in a particularly distressing state from the point of view of nomenclature. Their title is about as meaningless as an ecclesiastical name can well be, denoting a type of church government which they share with the Baptists, the Disciples, the Unitarians, and which finds its most perfect expression in the utter independency of the Jewish synagogues. In New England it is called the "Congo Church." Newspaper reporters have a tendency to refer to it as the "Congressional Church," and precious few copy readers ever notice the error. Anybody who tries to look up the Congregational missionary societies in the New York telephone book must run his finger down past "Congregation Emmanu-El," "Congregation Ohab Zedeck," "Congregation of Peace and Brotherhood," and a large part of the Hebrew dictionary before he finds them!

Distressing Results of a Merger

The merger between the Congregationalists and Christians has made a bad matter worse, as the names of the denominations and of their periodicals have simply been tied together with an "and." It takes seventeen words and a total of thirty-five syllables to give the official title of the writer—and when one gets through, the listener is both speechless with wonder and at the same time utterly ignorant of what it is all about. The only sensible solution of this problem is to announce, "I have Hank Leiper's old job," and let it go at that! It is quite in keeping with the position that it should carry with it the major editorial responsibility for "The American Missionary Monthly Magazine Number of the Congregationalist and Herald of Gospel Liberty"—fourteen words, count them if you do not believe it!

However, this cumbersome denomination name has one advantage—owing to the inherent weakness of the flesh, it is not used very often. Denominational references are quite generally deleted from our literature. A Baptist or a Methodist could read many of our leaflets and never discover that they were not about them until they got to the last page and looked for the office of publication. An increasing number of Congregationalists have got to the point where they would like to find a new name for themselves.

What Do They Mean?

But the other branches of Protestantism are not vastly better off. They have been neither as wise nor as picturesque as the Chinese who described the differences between the Baptists, the Presbyterians, and the Quakers quite succinctly: "Much washee, little washee, no washee!" For some strange reason the major denominations have described themselves in terms of their differences in church government, possibly on the theory that an outsider would like to know who is running the show before he ventures inside of a church. But what could be more meaningless to the unsophisticated sinner on the sidewalk than "Presbyterian," "Protestant Episcopal," "Methodist Episcopal"? To the outsider the significance of these terms is about on a par with those of the Greek letters which adorn college fraternity houses. The Baptists are fortunate in the brevity and concrete significance of their name. We have all heard about the boy who put down his religious preference as

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"Ba*b*tist" when he joined the navy, "Because that was the only name of a church which I could spell!" Of the American denominations, the Disciples have the one really good name, although "Lutheran" is brief and comprehensible.

Could There Be Improvement?

But what better basis for naming our denominations can we find than the vagaries of their church organization?

The most obvious way of distinguishing them would be by their difference in belief. The Unitarians and the Universalists have tried popularizing themselves with theological titles, without much luck, which is a trifle discouraging. But the greatest objection to any such system is that most of the Protestant groups do not cherish enough differences in belief to supply themselves with distinctive names.

Possibly we might follow the example of the Lutherans and call our denominations by the names of their founders, thus perpetuating the memory of such good men and true as John Knox, John Robinson, and John Wesley. On the other hand, the Disciples have always winced when saluted as "Campbellites," while the Baptists seem to be of anonymous origin. I once bought a book to find out who was their founder, but my money was wasted. But the great objection would come from the Episcopalians, who would hardly care to take the name of the king of England who for private and personal reasons decreed that the authority of the pope should cease at the shores of France.

Another device would be to name the denominations for the part of the world where they originated. The Episcopalians would be glad to be known as "Church of England" or "Anglicans," the Presbyterians might appropriate the adjective "Scotch," the Congregationalists could be called "The Church of New England," and the Disciples "The Church of the Middle West." But the Baptists would again be left out, while several of the groups which originated in Germany have been trying to cover up their ancestry ever since the war.

Social Status

A more realistic method of designating churches would be by the social strata to which they appeal. The Episcopalians would become "The Church of the Elegant Rich," the Congregationalists "The Church of the High Brows," the Presbyterians "The Church of Conservatively Prosperous," the Methodists "The Church of the Common Crowd," the Baptists "The Church of the Unctuous Middle Class," and the Disciples "The Church of the Small Town Folk."

Obviously there is no good way of re-naming our denominations. The old names mean nothing, while new titles would rarely be acceptable.

The real tragedy of the situation does not lie with the saints to whom our present Protestant nomenclature has become hallowed through the memories and associations of the past, but with the outsider to whom the church should appeal. Because of their complicated pronunciation and confusing connotations our denominational labels stand between the Christian gospel and the people whom it should reach. These names are a liability rather than an asset, actually standing in the way of effective religious publicity. They do not command, but rather caricature the institutions over whose doors they appear. They are barriers in the path of the gospel which all the churches are trying to proclaim.

If they cannot be changed, they had better be forgotten. They belong in that state of grace described by Grover Cleveland as "innocuous desuetude."

B O O K S

Two Great Reformers

JOHN CALVIN, THE MAN AND HIS ETHICS. *By Georgia Harkness. Henry Holt & Company,* $3.00.

MARTIN BUCER. *By Hastings Eells. Yale University Press.* $5.00.

IT IS an interesting coincidence that these two admirable biographies of the two great reformers of Switzerland and Alsace should appear almost simultaneously. The men were friends and, in a way, neighbors. When Calvin was driven out of Geneva after his first few years there, he took refuge in Strassburg on Bucer's invitation and served there as preacher and professor of theology for three years. And about ten years later, when Calvin was thoroughly established in his control of Geneva and Strassburg had become unsafe for Bucer, Calvin invited Bucer to Geneva; but Bucer accepted Cranmer's invitation to England instead.

Any biographer of Calvin finds the field already well cultivated. Miss Harkness's work, however, is not merely a biography, though it includes one. It is an analysis of Calvin's thought and of his practical attitudes with reference to religion and conduct. Calvinism is not only a system of theology but a program of public and private morals, a code of behavior and a system of social and political philosophy. The theological part of it was chiefly the work of Calvin, but the rest of it was the product of many forces of which he was only one. In common parlance, the social and ethical aspects of Calvinism are identified with Puritanism. But if Puritanism is Calvinism, how good a Calvinist was Calvin? Not very, says Miss Harkness. And proves it. For one thing, Calvin believed in divorce, for more causes than one. But perhaps the author makes her most interesting contribution in her discussion of the idea—put forward by Max Weber and popularized by Tawney and many others—that Calvinism was the seed and source of capitalism and of that exaltation of the economic virtues which is characteristic of the modern order. Calvin did, to be sure, praise industry, honesty and thrift, but in her judgment he never advocated work for its own sake, had no objection to any man's enjoying as much leisure as he could afford, and was only one among many who saw in a limited

form of asceticism a proper exaltation of spiritual above temporal interests. While recognizing some truth in Weber's theory, she submits it to a critical scrutiny in the light of Calvin's own writings—most of which Weber apparently never read—and her work will quite certainly require a revision of the now popular theory of the relation of capitalism to Protestantism and especially to Calvinism.

In recent years Martin Bucer has been coming into his own in a more general recognition of his importance as one of the major figures in the reformation of the sixteenth century. There have been some interesting monographs—including Professor Eells' own study of "The Attitude of Bucer to the Bigamy of Philip of Hesse"—but no biography comparable with this either in completeness or in thoroughness of documentation by reference to source materials. The worst blot on Bucer's reputation is his acquiescence in Philip's bigamous marriage, but even that, as Professor Eells shows, had mitigating circumstances. Bucer, like Calvin, was afflicted with a theory of biblical authority which put the Old and New Testaments on one level; and when he was asked whether the law of God forbade plural marriages, with Abraham and David in mind, he had to answer no. Among his merits were the fact that he made Strassburg a place of more religious liberty than any other city in Europe, and his earnest and unceasing endeavors to find ways in which peace and unity might be established among all Protestants—indeed, among all Christians.

When hostile imperial pressure made it impossible for Bucer to remain in Strassburg he went to England, which was then enjoying a wave of Protestantism under Edward VI, became Regius professor of divinity at Cambridge—one could lecture anywhere in Latin in those days—and exercised much influence on the English reformation. He was fortunate enough to die before Mary came to the throne, but she had him condemned as a heretic and his bones dug up and burned.

Bucer rendered a great service to the reformation in his day, and Professor Eells has rendered a service to history by writing what will doubtless be, for a long time, his standard biography. W. E. GARRISON.

The Truth About Mexico

MEXICO, A STUDY OF TWO AMERICAS. *By Stuart Chase. The Macmillan Company,* $3.00.

LIBERALISM IN MEXICO. *By Wilfrid Hardy Callcott. Stanford University Press,* $5.00.

IF ONE were asked to name the best two recent books on Mexico, one of them would be this book by Stuart Chase. The other would be Ernest Gruening's "The Mexican Heritage." The omission of Mr. Callcott's book from such a narrowly limited list would be due to no inferiority in its scholarship but chiefly to the narrower limitation of its subject-matter. If the list were extended only a little—say to four or five—it would have a place in spite of that.

Mr. Chase has a rare combination of qualities. He is an economist, a skilled interpreter of social trends and values, a stylist, and a poet. I do not know whether he has ever written any poetry—with apologies for my ignorance if he has—but he has the lyric touch without which no man is properly equipped to write about Mexico. For the understanding of Mexican history and life, sensitiveness to color and rhythm and the charm of varied types of personality are quite as important as knowledge of the historical facts about revolutions and the statistics of oil production. Beginning with the Mayas, the author records in sufficient detail to satisfy the curiosity of most readers the development of civilization in Mexico in the pre-Columbian period, through the Spanish conquest, and down to the present time. Leaning heavily on Mr. Redfield's study of the Indian village "Tepoztlan" (University of Chicago Press), he draws an interesting contrast between this typical provincial Mexican town and Robert Lynd's "Middletown," which, as everyone now knows, was Muncie, Ind. On the Mexican side, it is the picture of the work and play, the food, shelter, clothing and health, of men in a machineless age. Obviously, a man who has already written a penetrating book on "Men and Machines" is exceptionally prepared to paint such a picture with a proper sense of the contrast between the two Americas that are separated by the Rio Grande.

Mr. Callcott's "Liberalism in Mexico" is a history of the reform movements beginning with the constitution of 1857 and the leadership of Jaurez. Naturally, the story of efforts for reform could not be told without also describing the conditions which made reform necessary at various stages in the process from that day to this, and recording the reactionary forces which have opposed the liberalizing tendency. The good and bad features of the Diaz regime are exhibited with dispassionate fairness, and even such a delicate and controversial topic as the church is treated with almost perfect objectivity. What one actually has, therefore, is a scholarly and well documented history of Mexico from 1857 to the beginning of the administration of Portes Gil in November, 1929. This studied dispassionateness induces a certain colorlessness of style, but the reader who asks only for the facts and prefers to form his own judgments upon them will find this work one of the greatest value. W. E. G.

Books in Brief

THE CREEDS OF CHRISTENDOM, WITH A HISTORY AND CRITICAL NOTES. *By Philip Schaff. New edition. Harper & Brothers, 3 vols., each* $4.00.

Nothing has yet appeared to take the place which Dr. Schaff's monumental work has occupied since its first publication in 1877. In successive re-issues it has been revised and enlarged by the inclusion of material not in existence half a century ago. This latest edition has been carried through by Dr. David Schaff, son of the author. It includes about 75 pages of new material having to do with the doctrinal pronouncements of evangelical churches, a selection from relatively recent encyclicals defining the Roman position, the bases upon which certain unions of denominations have been accomplished, and some of the more important union proposals that have been put forward. With these additions bringing it down to date, the old classic will have a new lease of life. It still remains an indispensable collection of source materials, in the original languages with translations, which every student of the history of Christian doctrine must use.

THE BLUE JUNK. *By Priscilla Holton. Longmans, Green & Co.,* $2.00.

A story of adventure and mystery, for young people. The scene is laid in present-day China, and the dramatis personae include revolutionists, bandits, opium smugglers, conspirators, and an American architect and his daughter.

A WHITE BIRD FLYING. *By Bess Streeter Aldrich. D. Appleton & Co.,* $2.00.

While the author makes her heroine, a Nebraska girl with literary ambitions, say that the midwestern frontier in pioneer days has already been somewhat overworked as subject matter for fiction, she gives ample proof that the contrary is the case. The time of her novel is the present, but its background and

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to some extent its theme are furnished by the transition, in three generations, from the age of prairie-breaking immigrants with sod-houses and ox-teams to the period of scientific agriculture (including even the present depression), farm houses with electrical equipment, and sophisticated youth at state universities. This is an epic of Nebraska, and if the author were awarded some token of appreciation by the legislature, the historical society and the associated chambers of commerce of that state, it would be no more than she deserves. But it would not be all that she deserves, for she merits also the gratitude of all those who like to see it proved that an artistic, clever and sophisticated piece of fiction can be written that has in it not the slightest taint of cynicism. There is, to be sure, nothing very novel in the dilemma which the heroine confronts in choosing between love and a career. But, for that matter, there is nothing very novel about love itself, yet even the most original novelists continue to say a good deal about it. The main thing, aside from the fact that this is a good story well told, is that it leaves a good taste in the mouth and puts one into the mood of courage and contentment and gives one renewed faith in the fine old simplicities of life.

A COMMUNICATION

The Warnings of 1930 for 1932

EDITOR THE CHRISTIAN CENTURY:

SIR: In its comprehensive article, "Three Years of the Peace Pact," in the issue of September 2, The Christian Century speaks as follows of the mournful disregard of the Peace Pact at the London naval conference: "A major test to which the Peace Pact was subjected was in connection with the London naval conference of 1930. It had been agreed by President Hoover and Prime Minister MacDonald that the Paris pact should be the basis of the negotiations at London. The invitations sent out by the British government, asking the five nations to send representatives to London to negotiate a naval agreement, specifically put forward the Peace Pact as the basis on which they would proceed. In her reply to the invitation, France objected to this provision. The President and the Prime Minister yielded; and the conference convened, continued and adjourned without making reference to the fact that war had been outlawed and that the nations there represented had given solemn pledges never to resort to it again. . . . The deliberate silence of the negotiators on the fact that they represented governments which had taken pledges never to resort to war again obviously weakened their efforts to reduce armaments. It is of great importance to recall this recent history at this time, as another and more comprehensive conference, including all nations, is to be held in Geneva in February 1932."

The Christian Century's useful and timely summary brings the course of the London naval conference into sharp relation with the problem which confronts the Geneva disarmament conference next year, upon which, as you say, the hopes of mankind are focused. You do not emphasize too strongly the duty of appeal to "the supremely important fact that war is now contrary to international law, a law not imposed upon the nations, but created by their own acts, and therefore involving the honor of the nations as well as their respect for standards of justice." Most of our people are unaware that it was by the initiative and request of France that the provision for making the conclusions of the London conference conform to the Paris peace pact was ignored. The joint manifesto issued by President Hoover and Prime Minister MacDonald at Washington during the latter's visit here in 1929 had proclaimed that the Peace Pact would be made the cornerstone of the then approaching naval conference. The absolute ignoring of the pact at the London conference was a mournful surprise to the peace party of America and of the world; and the occasion of it has remained to our serious public mysterious.

The clear corollary of this international pact renouncing war and pledging the settlement of all disputes by legal and peaceful means is the rapid and sweeping reduction of the instruments of war and force corresponding to the development, now so complete and adequate, of the instrumentalities of law and order. No such reduction has taken place, and to the degree that this is true the signatories of the Kellogg pact stand convicted of lack of sincerity or of seriousness. President Hoover has solemnly reminded our own people that we, the strongest and safest of nations, are at this time spending more for preparedness for war than any other nation in the world. In his address to the International Congress of Chambers of Commerce at Washington this summer, he warned the world that the frightful expenditures for armaments were the prime cause of the world's present economic distress; and he has repeated this declaration with urgency and power as Europe's economic crisis has grown more obvious and more menacing.

The obligations of the United States and France, as joint powers in the development of the Paris peace pact, to lead in radical action at the Geneva disarmament conference are peculiar and commanding. As concerns France in the matter of land armaments there is an additional imperative. The victorious allied powers which framed the Versailles treaty in 1919 and, imposing it upon Germany, cut her army to 100,000 men, did this with the explicit pledge that this drastic reduction should be viewed as the precursor of early similar reductions by all the powers. The spokesman of France, M. Clemenceau, the president of the Paris peace commission, went further; in a special public declaration he proclaimed that this should be an imperative duty and its execution a paramount concern of the League of Nations. That duty and pledge have been utterly neglected during the eleven years that have followed, and Germany, which as soon as it was made possible cordially joined the league, and has faithfully discharged her duties at Geneva, would have full warrant, if the pledge is not redeemed at next year's disarmament conference, in renouncing her fidelity to the league. That would indeed be a calamity for the world. But much more lamentable would be the ascendency or assertion at the Geneva conference of any false nationalism which would sanction or excuse such action or hinder the conference in the accomplishment of the universal drastic reduction of armaments which is its defined purpose and occasion.

It seems incredible that at a juncture like this, a time moreover when the social stress and suffering the world over command the severest economy, our big navy party and its spokesman at Washington should come forward with bumptious talk about a greatly increased naval budget next winter, especially of big additions to our toll of cruisers and what not, to bring our navy up to "parity" in every class with the British navy.

The Navy league makes an appeal for an appropriation of $767,000,000 for extra building in the next six years. This the league describes as a minimum or "moderate" program; we really ought to spend $1,000,000,000! This huge demand in this time of widespread hardship, and, for millions, almost starvation, is quite in addition, be it remembered, to the regular annual expense of the navy, $300,000,000, and would mean for naval construction alone $100,000,000 more yearly than our average for the last ten years, which compared with the present have been prosperous years.

One does not like to believe that any reputable or considerable group of American citizens would seize a time like this to press proposals calculated, by exhibiting a reactionary or uncooperative spirit here toward the organized family of nations, to thwart the purposes of the approaching disarmament conference. But it is expedient to remember that quite outside the circle of the Navy league and its adherents there are multitudes of men to whom guns and gunboats are the exponents of patriotism, to whom imposing armaments are the measure of national prestige, and who are utterly destitute of the international mind. The Shearer tribe and the commercial folk who subsidize their intrigues at naval conferences, a much more selfish group, are not an inconsiderable group. It is well perhaps that all these groups should

come into the open at this time, that the plain people may know what is behind the conjurors of cowardice, procrastination, jealousies and bogies, who grow loquacious and vehement as the conference nears. The sober American people will not be swerved by any of these things from their clear and urgent duty to the nation and the world, but should be spurred by them to redoubled devotion.

Nothing could well be more untimely or more foolish at this time than the extravagant new naval proposals. Our navy, its condition and its functions have nothing to do with the British navy. It is larger today than any legitimate needs demand or sanction. Serious Englishmen feel that the British navy itself should at this international epoch be greatly reduced; and the eve of an international disarmament conference, which should result in a drastic cut in all navies and armies, is a time at least for waiting, if not for such reductions on our own part without waiting as may announce to the world that we at least go to Geneva in dead earnest.

It is grateful to read at this moment the declaration by Congressman Wood, chairman of the house appropriations committee, to the newspaper men at Washington: "We are not at war, and we are not threatened by war. Why in heaven's name should we build the navy up to treaty limit, when it will have nothing to do after we have built it? There is no need for a big navy, and there is no need for a big army. We can reduce the appropriations for both, and thus go a long way toward balancing the budget." He thought it was time for the United States to "sober up" and set an example for other nations.

Mr. Wood was speaking at Washington on September 2; and he had just come from a conference with President Hoover. He spoke of course in no way officially for President Hoover, and the administration; but there can be little doubt that he represented the views of President Hoover which have found similar expression in other ways, and will probably find very forcible expression before congress meets in December. These views should be emphasized with persistency and power by every patriotic American and every influential group of citizens, to hold up the President's hands, as the Geneva conference draws near.

By eloquent and startling conjunction, the world disarmament conference meets at Geneva in the very year, and indeed in the very month, when the United States and the united world will be observing the bicentenary of the birth of Washington. We do not always remember how great he was as a prophet of peace, a worker for peace, and a hater of war. "My first wish," he wrote in his later life, "is to see war, the plague of mankind, banished from the earth;" and with Franklin and Jefferson he aspired to see our new nation a leader in the inauguration of a new era alike of peace and freedom for mankind. He dreaded great military establishments, which he viewed as always hostile to liberty and especially to republican liberty. His conception of a "respectable defensive posture" for our new republic is shown by the fact that the expenditure which he sanctioned for such provision for national defense during the eight years of his administration was $8,000,000. It is a startling fact that, while our area has become five times as much as it was then, and our population thirty times as great, our annual expenditure for "national defense" is over eight hundred times as great,—with our danger from any attack vastly less now than then. Mr. Hughes is quite correct in saying that "in no other power or possible combination of powers lies any menace to our security." For the United States to maintain its present navy and its present military budget is more than gratuitous folly; in view of the fact that it contributes so signally to forcing other and poorer nations to ratios of armaments utterly contradictory to the new international situation, it is nothing less than a crime against mankind.

The Washington bicentenary strikes the hour for putting our clear and imperative international duty into action. No other commemoration could be so beneficent, so timely, so fitting, so true to his "first wish." No other proposal by the national government, I believe, could make so noble or so popular an appeal to the hearts of his countrymen. But if this is true, then his countrymen, through all that expresses their hearts, through all the great agencies of public opinion, of intelligence and conscience, the churches, the schools and colleges, the enlightened and influential press, must speak to their government at Washington in mighty volume, and must do it now; that our delegates may go to Geneva inspired and fortified by a public consecration and a command worthy of Washington, of the republic which he founded, and of his aspirations for the republic and for mankind.

Boston. EDWIN D. MEAD.

CORRESPONDENCE

Is Mormonism Succeeding?

EDITOR THE CHRISTIAN CENTURY:

SIR: Lest any of the readers of the correspondence columns gain a misconception of Mormonism, permit me to add a word to the letter from Mr. Hall in your issue for September 9. I find myself questioning whether Mormonism has really succeeded. If one means by success a business organization, with control of vested interests, social organization, and in many cases, politics, that's one thing. The Mormon church is a great economic and social power. But if one means by success the production of spiritual values, then I question if it has gained its goal. The many spiritual values expressed in terms of character, personality and Christian social methods are rather lacking in an organization that for a hundred years has had the inclusive grip on lives that the Mormon church has possessed.

If Mormonism and Russia are to be analogous, the spiritual premise of the former must be discarded. Mormonism has produced material ends, true, but Mormonism began as, and at present claims to be, a spiritual movement, while Russian communism is avowedly materialistic, if we are to place any credence in Maurice Hindus' recent book, "Red Bread," and accomplishes her ends without claiming religious means.

"Today Mormonism is a strong and growing church and the Mormon people have won the respect of their neighbors because of their character and industry." I find myself wondering if Mr. Hall has lived very long in Utah. It is true that there are many fine Mormon people in this state. (Whether their character is the product of their particular church teachings is another question!) But the apathy of many L. D. S. people toward their church leads one to question gravely whether the sect is "strong and growing"; whether the church is an *outstanding* example of twentieth century religious development. The Mormon church must get over its superiority complex!

First Congregational Church, ROBERT M. KENNAN.
Ogden, Utah.

Christmas Giving This Year

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been endeavoring (and without much success thus far) to induce the Federal council to organize a campaign among Christian people for a complete change in the matter of Christmas giving. It seems to me that in the presence of the suffering which is sure to ensue this winter, it would be tragic for so-called Christians to spend their money "for that which is not bread" while millions of God's children are hungry and cold. I am of the opinion that the re-direction of our expenditures, for food, clothing and shelter, might be the cause of a real spiritual uplift, not only for adults, but especially for the younger generation, many of whom, in well-to-do homes, have little or no realization of the meaning of cold and hunger.

To me an engraved Christmas card means considerably less than nothing; in fact, I sometimes think it is more or less of an insult when a business man takes a pack of them to his office, with a mailing list, and has his secretary send them out.

Christmas has become paganized by the nature of our giving; is it not time to start anew along the line of service for others?

Claremont, Calif. A. E. BRUCE.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

"Stockholm" Shows Growing Power

Life and Work Committee Meets in England—Swedish Government Makes Financial Grant

(*Special Correspondence*)

CAMBRIDGE, Aug. 29.—The events of the past week at Cambridge bear witness to the development of what appears to be the most promising movement for Christian unity on the world horizon. Here have met for five days, Aug. 23-28, a group of distinguished churchmen from the continent of Europe, England, and America, in the sessions of the international executive committee of the Universal Christian Council on Life and Work. This is the outgrowth, now in permanent form, of the great conference at Stockholm, Sweden, in 1925, on "Christian life and work," in which the lamented Archbishop Soderblom was the leading figure.

To most people in America, even to those closely in touch with religious progress in our own country, it may come as a surprise to learn what vitality this movement has acquired and what noteworthy advance is being made in knitting up the Christian forces of widely separated nations into a conscious world-fellowship and a practical working unity. In fact, it is not too much to say that the germ of a great international federation of churches is already in existence. When Bishop Brent gave the opening address at the Stockholm conference six years ago he had to say that the governments of the world were getting together faster than the churches, which, as he insisted, ought to be the greatest of all influences in binding the nations together. If Bishop Brent could have now returned from his unknown shore to see this continuation meeting of that epoch-making gathering, his judgment would certainly be substantially modified.

A World Organization

This "Stockholm Movement," as it is popularly called in Europe, has already passed beyond the stage of simple conference into the stage of actual world organization. At Geneva, that great center of international activity, there are now to be found the headquarters of this world movement of the churches, with an international staff at work, carrying forward a cooperative program dealing chiefly with the responsibilities of the churches in the social field.

As contrasted with the "Faith and Order" movement (which is associated with the Lausanne conference of 1927) this "Life and Work" movement is concerned not with agreement in creedal statements or sacraments or the nature of the ministry but with burning contemporary issues of *applied* Christianity. Its gaze is focused upon Christianity as a way of life which is to be made a reality in all human relationships, even in the complex realms of industry and politics.

Research Stressed

The program, thus far, of the Universal Christian Council on Life and Work, as the reports presented at the Cambridge meeting show, is chiefly one of social research and education. At the present moment the chief interest is in the world-wide problem of unemployment. Under the stimulus of the Geneva office national conferences on the relation of the churches to unemployment are being planned in various countries, and these are to be followed by a great international conference on the same subject next year. Another central concern is the return of the seven day week in the steel industry both in European nations and in the United States, into which an inquiry is now projected. Behind such specific pieces of research lies a comprehensive and continuous study of the methods pursued by the churches in their respective countries in dealing with economic, industrial and social problems—a study whose results should prove stimulating to those churches which still move in the atmosphere of a more individualistic type of religious thought but are now coming to see the necessity of a social program.

In this research work it is an asset of incalculable value to have in M. Georges Thelin a direct liaison with the International Labor office in Geneva. M. Thelin is an influential member of the secretariat of that great organization, and at the same time one of the most enthusiastic members of the "Life and Work" movement, bringing to it his technical knowledge and extensive experience in the field of humanitarian efforts.

A roster of those present at Cambridge is pretty much of a who's who in western Christianity and in the eastern Orthodox church as well. The chairman was the Anglican bishop of Winchester, Dr. Woods. The venerable Dr. A. E. Garvie, the eminent English Congregationalist, was the outstanding representative of the Free churches of Great Britain. From France came Prof. Wilfrid Monod, the well known Protestant scholar of that country, and Elie Gounelle, editor of Christianisme Social. Germany was brilliantly represented by Prof. D. A. Titius of the University of Berlin, Prof. Martin Dibelius of Heidelberg, and Prölat Dr. Schoell. Denmark sent Bishop V. Amundsen and Bishop H. Ostenfeld; Hungary, Bishop L. Ravasz; Switzerland, Prof. Eugene Choisy; Sweden, Rev. Paul Sandegren of Upsala; Czechoslovakia, Prof. Francis Zilka, of Prague.

Most conspicuous of all, because less often seen in gatherings predominantly Protestant, were four impressive representatives of the eastern Orthodox faith, the metropolitan of Thyateira (Archbishop Germanos); the bishop of Novi Sad, Jugoslavia; Prof. Zankov, of Bul-

(*Continued on page* 1189)

Labor Opposes New Government

MacDonald a Man Without a Party—Defining "Grace" Absorbs Energies of Lausanne Continuation Committee

(*British Table Talk*)

LONDON, Sept. 1.—The national government was soon completed, so far as the cabinet is concerned. Four labor men, four conservatives, two liberals make up the ten who will deal with the situation. The heads of the spending departments are left out of this inner circle. The "elder statesmen" are mostly senior men in their sixties, or seventies. They are men of experience in many departments. The two liberals are both of Jewish origin and both have filled proconsulates in the east, Sir Herbert Samuel in Palestine and Lord Reading in India. Mr. Baldwin serves under Mr. MacDonald. Sir Samuel Hoare is secretary for India; at the round table he showed sympathy for India and won the friendship of the Indian representatives. Mr. Snowden and Mr. Thomas remain with the premier and so also does Lord Sankey, the lord chancellor.

So far, it is reported, the cabinet have been unanimous in their judgment, but as yet upon the nature of their proposals rumors have been all that we have received. It is, however, fairly certain that 10 per cent will be taken from the unemployed insurance grant—only the children's allowances will remain the same; the teachers and other civil servants will probably suffer a 10 per cent cut; it is also fairly clear that tobacco and alcohol will be taxed still further, and perhaps the remission of income tax on the interest paid by building societies will be ended. Whatever is done must be done quickly; and there is to be no introduction of tariffs.

* * *

The Chief Difficulties Come from Labor

The prime minister has been invited by his constituency to resign. Mr. Thomas has resigned his secretaryship of the National Union of Railwaymen, a society which he has led for 35 years. These are clear evidences of the fact that the labor party, led by the trades unions, has emphatically condemned the action of its leader. Mr. MacDonald will have the support of only a handful of his former party. Mr. Henderson will be from now on the leader of the labor party, which will oppose in the house the national government.

Already temper is rising. One paper printed a poster with the title, "Had Zimri Peace?" The reference clearly being to Mr. Henderson, in his relations with the premier. Such a hint at treach-

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ery is unjust; the decision for labor men must have been hard, whichever way they went, hard for Mr. Henderson, and even harder for Mr. MacDonald. The conservatives and liberals and a few labor members together will have a small but sufficient majority in the house and in proportion a rather larger majority in the country. But there are rocks ahead.

* * *

"Grace" a Stumbling Block for Church Reunionists

The continuation committee of the Faith and Order conference has held an important session at High Leigh, near London. There were representatives from many countries, as widely removed from each other as Bulgaria from America. Dr. Cadman, who is making one of his welcome visits to this country, was among those who considered the future of the "Lausanne" movement, with all for which it stood. With him were Prof. W. Adams Brown and Prof. Gavin. Dr. Garvie headed the English delegation. Dean Brillioth, a son-in-law of Dr. Soderblom, came from Sweden, and by his presence called to mind one whose toil for Christian reunion will always remain an inspiration.

Seekers after the reunion of the churches have been driven by the logic of the spiritual situation to discuss the meaning of "grace." They have come to see more clearly where the dividing lines between Christian people run; they discover that it is not chiefly upon methods of church government that Christians differ but upon deeper matters. So for two years a strong committee of theologians have been at work upon the study of the different Christian interpretations of grace and they have reached a remarkable measure of agreement.

* * *

Two Interpretations Of "Grace"

Dr. Duncan, one of the Scottish representatives, sums up in this way certain of the questions which forced themselves upon the Faith and Order leaders: "Is it right, e.g., to use the term 'grace,' which originally implied the loving kindness of God, as if it were a power given by God to man? May we hold, with those churches which were not influenced by the theology of St. Augustine, that God's grace is seen in nature itself, or is grace to be linked essentially with God's redeeming love for fallen man? What is meant by 'sacramental grace,' and is such grace essentially different according as the officiating priest is or is not episcopally ordained?"

This will sound impractical to those who are in a hurry to discover a basis for reunion, but no one could have been either at Stockholm or Lausanne without seeing that there are two streams of Christian traditions, neither of which should be ignored. At Stockholm in the Life and Work conference they were everywhere manifest and in their inmost character they represent two interpretations of grace. The book which is shortly to be produced upon this subject by the commission should be valuable and may mark a new and hopeful starting point in the quest for unity.

EDWARD SHILLITO.

College's Status Still in Doubt

St. John's University, Shanghai, Continues Refusal to Register—Government Believed to Be Bluffing

(Correspondence from China)

PEITAIHO BEACH, August 10.—We are still without authoritative information as to whether St. John's college, Shanghai, which has never registered with the ministry of education, will be permitted to open next month. The press recently carried a dispatch to the effect that the local authorities had issued another "final" warning. Friends of the institution have protested concerning the story published in this journal some months ago on this question. As usual, we blamed the editor. Our letter said that the Shanghai municipal government had served warning that the college would be closed if it did not register. The headline read "Mission College to Close." Certain of these friends have insisted that the threats were political claptrap for local consumption and that there has never been any such danger in the present controversy.

Their contention is borne out by another of those strange anomalies of which China is so full. This Christian institution is interdicted by the municipal authorities and by the Shanghai party organization, yet several prominent members of the national government are on its board of trustees. The speaker at its 52nd annual commencement in June was Dr. C. T. Wang, minister of foreign affairs. The chief secretary to the mayor also spoke. The China Weekly Review of July 4 contains the following report of the principal address:

"Dr. Wang in the course of his remarks referred to the fact that St. John's had not conformed to government regulations and therefore was being treated as an unregistered school. However, the refusal of the examination yuan, he said, to recognize St. John's diplomas did not imply the least desire to disparage this honorable institution. However, he said he anticipated that there would be some difficulties for those members of the graduating class who intended to join the civil service."

* * *

Ten Commandments for Army Officers

The "Omea" is an organization of growing usefulness and influence in the nationalist armies. The word is coined from the initials of "Officers moral endeavor association." The body is frankly patterned after the Y.M.C.A. in its form of organization and its activities. Omea has ten commandments formulated by General Chiang Kai-shek, president. They are:

1. Thou shalt not covet rifles.
2. Thou shalt not fear to die.
3. Thou shalt not ostentatiously show thyself.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gamble.

7. Thou shalt not smoke.
8. Thou shalt not borrow money.
9. Thou shalt not drink wine.
10. Thou shalt not lie.

* * *

Seek Veteran "Y" Men as Government Advisers

Dr. W. W. Peter, pioneer conductor of health campaigns in China under the Y. M.C.A., has returned to this country for a six months' period at the invitation of the public health section of the ministry of the interior. He will advise in the setting up of permanent machinery for the carrying on of health campaigns. Another national secretary of the "Y" has become adviser to a ministry of the national government, Prof. C. H. Robertson. He was urgently requested by Dr. H. H. Kung, minister of industry, to join his staff upon his retirement this summer after almost thirty years of service. He may accept such a post after a furlough period at home.

Prof. Robertson, formerly a professor of engineering in Purdue university, developed a unique place for himself in China through the lecture department of the association. His popular addresses and demonstrations of new scientific discoveries were widely known among the older literati and in the modern student field, and became the vehicle of wide influence for their sponsor. H. A. Wilbur is on leave from the national council of the "Y" in China for work in Korea. This makes the fourth national movement of Y.M.C.A.'s with which Mr. Wilbur has been connected as a secretary.

* * *

Varied Events Show New Christian Vigor

If space considerations permitted your correspondent to quote most of the items from "Association Notes," sent out at intervals by E. E. Barnett, we believe that they would be of keen interest to readers of correspondence from China. We must content ourselves with the following unusually significant items:

"Discussion with any serious minded group of men in China concerning the paramount problems now facing the youth of this country, is sure to emphasize the need of guidance in sex, marriage, and family problems. Mr. Quentin Pan, who joined the staff of the national committee on April 1, was called to devote himself to service along the lines of these problems. Mr. Pan is the leading authority in China on eugenics and allied problems of race hygiene. A native of Kiangsu, he graduated from Tsinghua college and then went to America where he studied in Dartmouth college and Columbia university. Besides earning his bachelor's and master's degrees in these two institutions he studied for a time in the Institute of Eugenics in Cold Springs, Pa. He will write, speak, conduct discussions in his special field, and assist city and student association in the city of Shanghai."

"The highest point winner in the Shanghai campaign was Mr. Pan Kung-ts'un, head of the social service bureau of the municipality of Greater Shanghai. He is also a member of the Shanghai branch of the kuomintang (party) which just one year earlier was trying to push through the National Educational convention a resolution demanding the dissolution of all Y. M. C. A.'s in China, or rather their incorporation as part of the kuomintang. He ascribes his 'conversion' from his position of one year ago to knowledge since gained of the genuine usefulness of the associations in developing programs."

"A sign of the times is found in the baptism this spring in Hankow of two prominent young men, returned students, occupying important positions in the city. One of these was Mr. Yang Chung Chen, prominent shipper and banker, and the other was Mr. C. K. Hu, commissioner of finance of the Wuhan municipality. Both men sought baptism on their own initiative and under the pressure of no special evangelistic efforts. For this to happen in the city which less than five years ago was the 'national capital' of the left wing government and a hotbed of anti-Christian agitation, is one indication of how far we have traveled since then."

VERNON NASH.

Stand With Macintosh

Many Leaders, in Statement, See Duty to Moral Power Higher than State

A statement of agreement with the minority opinion of the supreme court relative to the Macintosh case has just been released "To the President and Congress of the United States" which is signed by several scores of leaders.

"The recent decision of the supreme court," the statement reads, "which denies the right of citizenship to persons who refuse to abdicate their conscience on the question of participation in armed conflict, forces us, the undersigned citizens, to notify the constituted authorities of our nation that we share the convictions of those who have been denied citizenship.

"Some of the undersigned find it impossible, because of religious and moral scruples, to render any kind of combatant service in time of war. Others share the conviction of one of the persons denied citizenship in the recent supreme court decision and cannot promise support to the government until we have had the opportunity of weighing the moral issues involved in an international struggle.

"We concur in the minority opinion of the supreme court that in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would undoubtedly be made by many of our conscientious citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

Among those whose signatures are attached to the statement are Peter Ainslie, S. Parkes Cadman, W. Russell Bowie, Samuel McCrea Cavert, Henry Sloane Coffin, Sherwood Eddy, Charles W. Gilkey, F. J. McConnell, Reinhold Niebuhr, Ernest F. Tittle, Stephen S. Wise, R. W. Sockman, C. C. Morrison, Halford E. Luccock, A. W. Palmer, Kirby Page, William Scarlett, Mary E. Woolley, Frederick B. Fisher, Albert Parker Fitch, W. E. Gilroy, Dan B. Brummitt, Hubert C. Herring, John Haynes Holmes, Guy Emery Shipler and Harry Emerson Fosdick.

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Church Union in Dominican State

Two Churches in Forward Move—Hard Times in Dominican Republic—A Sad Anniversary Is Observed

(*Correspondence from the Dominican Republic*)

SANTO DOMINGO, R. D., Aug. 24.—For almost a century the Wesleyan Methodist church has conducted missionary work in the northern part of the republic. After some three years of negotiation the work of this church in the Samana-Sanchez district on the Samana peninsula has been transferred to the board for Christian work in Santo Domingo and by this action the oldest Protestant church joins hands with the youngest and thereby the membership of the Dominican Evangelical church is almost doubled and the program of united work is greatly strengthened. For the present no action is being taken with regard to the Wesleyan work in Puerto Plata and surrounding district, where a progressive Christian program under other auspices is being carried on.

* * *

Republic Suffers from Hard Times

Along with the rest of the world the Dominican republic is suffering from a very acute financial depression. Governments, like individuals, do not always act with foresight, and the present government is now suffering from some of the errors of the former which functioned in more normal times when money was comparatively plentiful. Economy was not the watchword of the former government and as a result President Trujillo, who came into power as a result of the civic movement of February, 1930, not only found a difficult political situation but an almost empty treasury as well. In less than a month after his inauguration the capital city was struck by the San Zenon hurricane. With the added financial burden which the storm entailed, financial conditions have gone from bad to worse. The customs receipts, under American collectorship, are not sufficient to meet the August payment of interest and amortization on the foreign debt and the deficit is being paid from internal revenue funds. While the government is making heroic efforts to meet the payments on the debt it is evident that some kind of financial assistance is urgently needed, for prospects for increased revenues are not bright.

* * *

Peace Reigns, at Least Temporarily

Reports from all parts of the country indicate little evidence of organized opposition to the government. With the killing of the "Last of the Caciques," General Desiderio Arias, some months ago it seems as though the days of the old type revolutionist are numbered. Any government would have difficulties in these days of financial depression and the present government is not exempt, but at least peace seems to be assured for the immediate future. Few would prophesy as to the long future in these days when the oldest existing governments are being challenged.

* * *

Revising Educational Program

Under the direction of the superintendent of public instruction, Max Henriquez Ureña, the public school system is undergoing a much needed revision. The change of program for the normal schools has been presented to congress for study and needed legislation. While this move for educational betterment is under way a scandal of magnitude has been discovered in connection with the granting of false diplomas to politicos who have never completed the required normal school courses. Theological degrees are apparently not the only ones which can be bought with a price.

* * *

On the Eve of a Sad Anniversary

As Sept. 3 approaches it brings sad memories of the devastating hurricane of last year, and the capital city, still showing visible signs of the tragic day, will be in mourning. At two o'clock, the hour the storm struck, the populace is asked to spend one minute in silent prayer in memory of the dead. In the year that has passed the people have made heroic efforts in rebuilding their homes, places of business, schools, and churches. On Aug. 20 the Dominican Evangelical church dedicated a beautiful new temple in Villa Consuelo, a suburb of the capital. For the first time in the history of the republic the governor of the province of Santo Domingo, Don Alberto Font Bernard, spoke at the dedication service of an Evangelical church. He paid high tribute to the church in the following words: "Never will the city of Santo Domingo forget the contribution which the Evangelical mission made in the fateful days when it was struck by the furies of the unchained elements. Its workers opened their arms to give everything, and its hospitals, churches and schools were refuge and shelter for the needy, for the aged, for the orphans without help, and for any who, in those days of awful desolation, had need of bread to sustain their bodies, of balsam to ease their pain or words of love and comfort to strengthen their disheartened spirits. . . . To build temples, construct asylums and open schools is a labor which only the pure in spirit can realize; those visionaries of the good who preach the gospel and live that which they preach." At another service, at which the governor was again present, the sindice—mayor—of the city gave a most inspiring address in which he openly committed himself to the program of Christ as exemplified in the Evangelical church.

* * *

Another Evangelical Church

In San Pedro de Macoris, one of the strongest evangelical centers in the republic, a new church was dedicated July 12. More than 1,000 people attended the service, including many of the better class. This is a section which depends almost entirely upon the sugar industry, which has been paralyzed for the last year, with the consequent suffering which this entails. In spite of such conditions the

evangelical forces have raised their share of funds for the building of their church and are showing a sacrificial spirit which would shame some of our older established churches. The church is a positive influence in the city and is looked to for spiritual guidance by many who have long since broken contact with their traditional religion. The press in all parts of the republic is opening its pages as never before to the news of evangelical progress.

BARNEY N. MORGAN.

Gandhi Broadcasts

His Message, Sent Out from London, Intended for U. S. Hearing

On Sept. 13, Mahatma Gandhi, India's nationalist leader, made his debut as a broadcaster in London, making a half-hour address which was intended especially for hearing in the United States; it was not heard in Great Britain.

Although most broadcasters make it a rule to be on time at the precise minute scheduled for their messages, Gandhi, it is reported by the Chicago Tribune press service, went on eating his suppee of goat's milk and oranges in his room at Kingsley Hall settlement where he is staying during his London visit. Two or three other persons filled in the gap; but when Gandhi did take his place before the microphone, he seemed fascinated by the experience.

"The world is sick of blood spilling," Gandhi declared, as he asked the sympathy and cooperation of other nations in India's reform task. "I personally would wait for ages rather than attain freedom through bloody means. I flatter myself that India's unique method, non-violence, may show the world the way out from all the violent turmoil. I have therefore no hesitation whatsoever in inviting all the great nations of the earth in giving their hearty cooperation to India in her mighty struggle.

"It must be a sight worth contemplating and treasuring, that often millions of people have given themselves to suffering with retaliation, in order that they might vindicate the dignity and honor of the nation. I have called that suffering a process of self-purification.

"I am painfully conscious of our own weaknesses. We represent in India all the principal religions of the earth, and it is a matter of real humiliation to confess that we are a house divided against itself; that we, Hindus and Moslems, are flying at one another's throats.

"It is a matter of still deeper humiliation to me that we Hindus regard several million of our faith and kin as too degraded even for our touch. I refer to the so-called untouchables. These are no small weaknesses in a nation struggling to be free, and hence you find that in this struggle through self-purification, we have assigned a foremost place to the removal of this curse of untouchability and the attainment of unity amongst all the different classes and communities of India, representing the different creeds.

"Unfortunately for us, when the East India company, by means which I would prefer not to describe, destroyed the supplementary village industry of cloth, the millions of spinners who had become famed through the cunning of their deft fingers, for drawing the finest thread, such as has never been yet drawn by any modern machinery, found themselves one fine morning with their noble occupation gone, and from that day forward India has become progressively poorer.

"May I not then, on behalf of these semi-starved millions, appeal to the conscience of the world, to come to the rescue of a people dying to regain its liberty."

Gandhi, who sees prohibition in this country a pronounced success, referred in his speech to "the evils of drink and drugs," and he laid blame upon the British government "because it encourages drinking in order to procure a source of revenue."

Bishop Holds that Versailles Treaty Must be Revised to Save Germany

In an interview reported in the Methodist Recorder, of London, Bishop Nuelsen, who is in charge of Methodist work in central Europe, utters this warning: "If Germany goes communist, God help Europe!" Being asked how Germany might be saved, he said: "The first step is to change the clause in the Versailles treaty fixing the sole guilt for the war upon the German people. That clause rankles in their souls and embitters the whole nation. My firm personal conviction is that no settlement of permanent value can be reared on a foundation that is an untruth. Eliminate that unjust statement or admission, and you clear the ground for building up a real reconciliation based on truth and justice. This is the view I hold with the deepest and firmer conviction, and it is shared by all our Methodist people." Bishop Nuelsen believes that German Methodism has a fine future, if the economic condition improves, because Methodism is a part of a world movement rather than a nationalistic organization.

Young Men's Band in Sweden Pledge No Support of War

The following declaration has been signed by 3,000 young men in Sweden: "I pledge myself not to take part in or support any kind of war, either between nations or between my fellow citizens, and to work for total disarmament, for the removal of all causes of war, and for a new social and international order, founded upon the pacifist principle of cooperation in the common good."

Mr. Rosenwald Receives Deserved Award

The Rotary club of Chicago has inaugurated a plan of merit awards for distinguished service. An all-Chicago jury has selected Julius Rosenwald as worthy of the first national award. In the beautiful "Book of the Award" it is related that the honor was conferred on Mr. Rosen-

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Japan Labor-Farm Parties Unite

Kagawa Instrumental in Merger—Mutual Aid Movements—Butterfield Rural Survey Completed

(Correspondence from Japan)

OSAKA, August 20.—The biggest piece of socio-political news in Japan in recent weeks was the merger of three heretofore competitive proletarian parties into one political organization to be known as the Worker and Peasant Mass party. Organized proletarianism in Japan is but seven years old. No sooner was the first alignment achieved than it was dissolved by the police. Repeated attempts were thereafter made to reform, but the cleavages between right and left elements, as well as the depredations of the communists, have been so pronounced that election of socially-minded and constructive leadership has been impossible. The crushing defeat of almost all labor and peasant candidates at the last national election lent power to the advocates of a united proletarian party, notably Mr. Kagawa, the father of the Japanese mass movement, and merger was effected in national convention in Tokyo, July 4-8. As early as 1927 Mr. Kagawa prophesied the ultimate consummation of this purpose. Its realization, however, necessitated the repudiation of certain mild, philanthropic socialists on the one hand, and of extreme radicals on the other. Concerning this expediency a correspondent of the Japan Advertiser of July 13 comments as follows: "Thus separated from both the lukewarm liberals and the irreconcilable radicals, the new proletarian party becomes distinctly a labor party committed to advance its interests by parliamentary means." His long desired purpose accomplished, Mr. Kagawa set sail July 10 for a visit of several months in the United States. He had third-class accommodations on a Japanese steamer.

* * *

Mutual Aid and the Kingdom Of God Movement

The Kingdom of God movement is entering that phase which Mr. Kagawa regards as crucial in striving to meet the religious, social and economic needs of modern Japan. Mutual aid has always been the key to Kagawa's program of redemption. According to a recent article from his pen, he had hoped soon to launch among the Christians of the empire a system of cooperative production, distribution, credit and consumption which would introduce them to and gradually educate them in a social rather than a competitive economic order. Finding his colleagues not yet ready for such a radical departure from custom, he has more recently embarked upon what he chooses to call the "Kingdom of God in Medicine," through which he eventually hopes to enlist the leaders and the laity of the churches in a program of mutual aid in sickness insurance, old age pensions, child welfare, maternity allowances, unemployment compensation, and thence to the organization of "producers' utility, credit, and consumers' cooperative unions." The first step in this procedure is the establishment of a series of cooperative hospitals and clinics in Tokyo and other cities, with Dr. Inazo Nitobe as chairman of the directors, and the contributed service of Christian physicians of ability and consecration. Already four of the country's finest specialists have volunteered in this capacity, and from September the program will be in operation, with future developments as they may come.

* * *

Dr. Butterfield Reports On Rural Survey

The tentative findings of Dr. K. L. Butterfield on the rural situation as relating to the Christian program in this empire were placed before a representative group of rural pastors, laymen and missionaries at a meeting at Gotemba, near Mt. Fuji, in July. Dr. Butterfield, former president of Michigan State college, was sent out in April by the International Missionary council for this important piece of work, and he has been busy surveying the field ever since. His report calls for continued surveys, a system of self-supporting community-serving rural parishes, and special training schools for Christian rural workers, the National Christian council to assume the responsibility for promoting these experiments and enterprises. Plans are now being made for the effective realization of these recommendations.

* * *

Tokyo Pivot of Pacific Air-routes

All Japan is agog with interest in aviation and the growing importance of Tokyo as the point of convergence on many Pacific air routes. Miss Amy Johnson has recently arrived from London. Pangborn and Herndon are in the toils of Japanese law for having arrived from New York via Europe without permission to land in Tokyo and with pictures taken over certain fortified zones on the way. Chichester is on the way to Tokyo from Australia. Several fliers, wise or otherwise, are planning to link Seattle and Tokyo without stop. And the Lindberghs are on the route from New York by way of Alaska. Business interests and those desiring increasing international contacts are seeking to eliminate as much red tape as possible in urging Japan's strategic position on these aerial highways, while reactionaries desire to retard their development as much as possible by recourse to obsolete legislation and technical embarrassments. Needless to say, ways will be found of surmounting these obstacles, for when the leading English daily newspaper in the orient, on three successive days, gives six of its eight front-page columns to the feats of aviation, its significance for the future cannot be denied.

T. T. BRUMBAUGH.

Lindbergh Says Something to The Crusaders

A representative of the anti-prohibition organization, the Crusaders, intercepted Colonel Lindbergh on his way to Japan, asking him whether he could secure his endorsement and membership in the order. "I won't even discuss it with you," was Lindbergh's reply to the wet invitation.

"STOCKHOLM" SHOWS GROWING POWER

(*Continued from page* 1182)

garia, and Prof. N. Arseniew, of the University of Königsberg.

American Delegates

Among the Americans were Dr. S. Parkes Cadman, who is chairman of the American Section, Professor William Adams Brown, Bishop John L. Nuelsen, Dr. William P. Merrill, Dr. William C. Emhardt, Fred B. Smith, and Rev. Henry S. Leiper. Mr. Leiper is executive secretary of the American section, which is identical with the Federal council's commission on relations with churches abroad.

The executive staff of the Geneva office is a remarkable international Christian fellowship. The acting general secretary for administration is Dr. Henry A. Atkinson, temporarily loaned by the Church Peace union. Dr. Adolf Keller, a Swiss, whose services are contributed by America, is general secretary for education and extension. The director of research, Dr. H. Schoenfeld, is supported by the Evangelical Church Federation of Germany, and the service of his colleague, Dr. Ehrenstrom, is made available by a special grant from the Swedish churches.

War Guilt

The tensest moment of the meeting was when the German delegation reported that they found considerable opposition in their own country to this "ecumenical movement" (as it is generally described in Germany) because of the restiveness over the injustices done to Germany by the other nations through the Versailles treaty. In this connection the Germans expressed grateful appreciation for the recent action of the Federal Council of the Churches of Christ in America in declaring that it did not hold to the theory of the exclusive responsibility of Germany for the world war. The Germans did not hesitate to say that such utterances by the churches of other lands, together with a clear support of the movement for a reconsideration of debts and reparations, is an essential factor in bringing about the fullest international Christian fellowship.

The most heartening moment of the gathering, beyond all doubt, was when the Swedish delegation announced that the government of Sweden has actually included in its national budget an item for work for world peace. Even though the amount is only a few thousand dollars, this action by Sweden, believed to be the first of its kind by any nation in history, was hailed as the augury of a new day.

The most moving moment was the memorial service to Archbishop Soderblom, the Lutheran primate of Sweden, who more than any other single man deserves to be regarded as the founder of the Universal Christian Council on Life and Work. This movement was the passion of his later life. If it proves to be an effective world federation of churches, as now seems more than likely, it will be his greatest memorial.

SAMUEL MCCREA CAVERT.

A Symposium on "What the Church Should Do"

The Churchman recently carried a symposium on "What the Church Should Do" toward steadying and serving the social order this year. Among those participating were Lawson Purdy, head of the Charity organization in New York city; C. Rankin Barnes, of the Episcopal department of Christian social service; Rev. Samuel Tyler, of St. Luke's church, Rochester, N. Y.; Rev. Benjamin Brewster, bishop of Maine, and Rev. John H. Mellish of the Church of the Holy Trinity, New York city. Among the suggestions offered by them are these: payment of wages on part time as a substitute for relief funds; insistence that human values be kept uppermost; that it is a time for the practice of economy regarding luxuries and well-considered spending for staple commodities; persistent education of public opinion toward a recognition of social interdependence.

Ramsay MacDonald Is This Kind of Man

Zion's Herald reports an interesting story told of Ramsay MacDonald by Dr. Harold T. Donaldson of Clarendon Park Congregational church, Leicester, Eng., in a recent sermon at Brick Presbyterian church, New York city. "In the city of Leicester, where I live," said Dr. Donaldson, "and which for many years Mr. Ramsay MacDonald represented in parliament, there lives a man who was a 'rotter,' a drunkard, a human derelict. After many years of a wasted life this man suddenly reformed, and I asked him what was the cause of his change. 'Well,' he said, 'one day I attended a Bible class at which the man who is now prime minister of England spoke. He talked about ideals and declared that a man must be willing to be crucified for the truth as he sees it, and that if every one did this, in the end better people would make a better world. His

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Build Church on Site of Tannery Of Jesse Grant

Two years ago the Methodists of Point Pleasant, O., lost their building by fire. Last month there was dedicated there a little church built of native stones gathered by the labor of the people. This building stands on the site of the tannery of Jesse Grant, father of Gen. U. S. Grant, and it has been named the Grant Memorial, in honor of the civil war hero. Rev. R. L. Budd is minister of the church.

Dr. Boynton Begins 35th Year With Chicago Church

Rev. Melbourne P. Boynton begins, with this month, his 35th year as pastor of the Woodlawn Baptist church, Chicago. For 25 years Dr. Boynton has been secretary of the Anti-Saloon League of Illinois. During the past summer Dr. Boynton has covered 5,000 miles by automobile, from Virginia to Nova Scotia, passing through 17 states and four provinces.

Wisconsin Methodists Denounce Hoover Job Aid Policy

In the social service commission's report presented Sept. 11 to the Wisconsin conference of the Methodist church, the President's unemployment relief policy was sharply criticized. The conference was not asked to adopt the report. The Hoover program was thus described in the report: "The childish chatter of the administration that 'the American way of life must be preserved' indicates an incompetency and ignorance which borders on the immoral in its evasion of responsibility. Men want food and they must have it, but above all they want the opportunity and privilege of earning their own food. If the administration is not to be accused of criminal negligence, it must give evidence of something more constructive and permanent than has yet come forth." The report called upon the President to summon a special session of congress to provide funds adequate to assist municipalities and states through relief and public works programs. It denounced private and public charity as vicious and debasing.

May Erect Office Building on Site Of Old John Street Church

The trustees of Old John Street Methodist church, New York city, are reported again considering plans for the erection of an office building on the valuable site of the mother church of Methodisim. A tentative design provides for a 19-story structure, with a penthouse chapel on top, which would cost between two and three millions. Rev. Frank B. Upham is pastor of the church.

Return to God Is World's Need, Says Dr. Cortland Myers

"When the nations of the world get away from God, they always go down," was the word of warning and advice given by Rev. Cortland Myers, of Los Angeles, in a sermon preached Sept. 14 at First Baptist church, New York city. "All sorts of remedies have been suggested to end the present universal depression," said Dr. Myers. "Some suggest optimism as a cure; others say that depressions come in cycles. No, it is something deeper than these. Nor can we blame the depression on the war. This country and the rest of the world will have to come back to God, and then only will the wrongs be righted. You may say that this is not political economy—but it is the deepest political economy in the world."

United Church of Canada Has Many Guest Preachers

This summer has brought as guest preachers to the United churches of Canada many noted leaders from Great Britain and the United States. Among them: Rev. Leyton Richards of Birmingham, Eng., who preached several Sundays at Central United church, Calgary, Alta.; Rev. A. D. Belden, of Whitefield's Tabernacle, London, who has been guest preacher at Emmanuel United church, Montreal; Dr. Lynn Harold Hough, of Drew seminary, who spent August with the combined congregations of Trinity and Bloor Street United churches in Toronto; Rev. Allan A. Stockdale, of First Congregational church, Washington, D. C., who has been preaching in the American church, Montreal, Dr. Hough's former pulpit; Rev. John B. Clyde, of First Presbyterian church, Leavenworth, Kan., who has supplied at First church in Vancouver; Rev. H. Maldwyn Hughes, of Wesley college, Cambridge, Eng., who has substituted for Trevor H. Davies at Timothy Eaton Memorial church, Toronto; Rev. S. Horton, of London and Rev. Olin M. Jones of Duluth, Minn., who have preached during the summer at Westminster church, Winnipeg.

Captain Robert Dollar Promotes Uniform Worship Service at Sea

Captain Robert Dollar, famous seaman now living in California, is a devout Presbyterian, as are also his two sons. Captain Dollar has conceived the idea of having a uniform service at sea on the 19 ships of the Dollar line. In pursuance of this plan, 1,000 copies of the revised Presbyterian Book of Common Worship adopted by the 1931 general assembly will be dedicated to go to sea to be used by officers, sailors, vacationists and travelers on shipboard; 1,000 copies of the Presbyterian Smaller Hymnal will be similarly dedicated.

Tagore Sees Vision of "God Over All"

In his new book, "The Religion of Man," Rabindranath Tagore, Indian sage and poet, takes a hopeful point of view. Here is one of his paragraphs: "Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark hours of the nightmare of politics, the voice which will proclaim that 'God is over all,' and exhort us never to covet, to be great in renunciation that gives us the wealth of spirit, strength of truth, leads us from the illusion of power to the fullness of perfection."

Bishop Stewart Finds Religious Mood in Europe

Bishop George Craig Stewart recently returned to Chicago from a two months' visit to Europe. He believes that "better times are ahead," and sees the critical experiences of past months as having impressed the nations abroad that "all nations are interdependent and that their prosperity and happiness lie in cooperation." Bishop Stewart reports there is a new spiritual vitality to be found abroad, especially in Germany, where the churches are crowded. "I am happy to report," he said, "that a revival of religious interest and feeling seems to be under way in Europe. I attended many churches that were filled to the doors. This spiritual quickening is the natural outcome of a period of depression and anxiety, making people feel their own insufficiency and their need of God."

This Is "News of the Christian World"

Sanford Bates, director of the bureau of prisons, in his order to the architects who designed the U. S. Southwestern reformatory to be built at El Reno, Okla., this year, called for: no prison walls; rooms instead of cells; an institution having more the appearance of an average small college than a prison. The institution will cost three million, and will provide housing facilities for about 1,200 persons between 17 and 30 years of age. There is provided a school building, also an auditorium, a gymnasium and mechanical shops building. The style of architecture is to be early colonial. Buildings will be arranged about an oval; dormitories spaced about this oval will house most of the inmates.

BOOKS RECEIVED

Piloting Modern Youth, by William S. Sadler, M. D. Funk & Wagnalls, $3.50.

The Parson's Garden, by Mildred Whitney Stillman. Duffield, $1.00.

Edge of the World, by George Brydges Rodney. Duffield, $2.00.

Labor Agreements in Coal Mines, by Louis Bloch. Russell Sage Foundation, $2.00.

The Divine Art, by J. D. Townsend. Abingdon, $1.75.

Selected Poems of William and Cecil Frances Alexander. Macmillan, $1.50.

The Masked Rider, by May Wynne. Laidlaw, $1.50.

Lambeth Through American Eyes, by G. Ashton Oldham. Morehouse, 50 cents.

Torchlights to the Cherokees: The Brainerd Mission, by Robert Sparks Walker. Macmillan, $3.00.

I Went to Russia, by Liam O'Flaherty. Harcourt, $2.50.

Christ and His Men, by Olfert Ricard. Danish Lutheran Pub. House, $1.50.

Within, by Thomas L. Masson. Sears, $2.50.

An Outline of the Universe, by J. G. Crowther. Dodd, Mead, $3.50.

Father, an Anthology of Verse, edited by Margery Doud and Cleo M. Parsley. Dutton, $2.50.

Saint Francis of Assisi, by Abel Bonnard. Longmans, $2.00.

Watchers, by Maud Hudnut Chapin. Duffield & Co., $2.00.

Ancient Beliefs in the Immortality of the Soul, by Clifford Herschel Moore. Longmans, $1.75.

Survivals of Roman Religion, by Gordon J. Laing. Longmans, $1.75.

A History of the Borgias, by Frederick Baron Corvo. Modern Library, $.95.

Death Comes for the Archbishop, by Willa Cather. Modern Library, $.95.

Tall Stories, the Rise and Triumph of the Great American Whopper, by Lowell Thomas. Funk & Wagnalls, $1.50.

Reflections of a Resident Expatriate, by Gerald Chittenden. Longmans, $1.50.

Young Masters of Music, by Mary Newlin Roberts. Crowell, $2.50.

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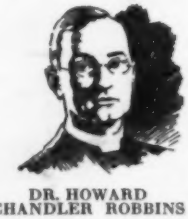

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